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[The following paper by Rev. C. F. BARNARD, whose experience, knowledge of the subject and devotion to the cause, will give weight to his opinions with our readers, was lately read, in order, before an Association of Ministers.]

[For the Register.]

RELIGIOUS EDUCATION.

I am happy to offer a few hints for your consideration upon our obligations, as members of a religious body, in relation to education.

It is a gratifying circumstance that our Puritan forefathers, who abandoned Holland because of its evil influences upon their children, commenced their plantation in New England with recognizing and providing for the claims upon themselves, under God and Christ, for their children's instruction and training.

All our school-houses have a religious origin. It is their foundation and corner stone. And the process of education from the earliest to the present day, in our portion of the Union, has depended upon, and been commensurate with, the spirit of true and enlightened piety. We owe it to our office to consider and meet the duties that devolve upon us for the perpetuity and progress of the great work.

The interests of religion, to take no lower motive, require us to see to it that no classes of our fellow-creatures and certainly no children are left destitute of the means of instruction and education.

From the age of four to that of sixteen the commonwealth provides somewhat liberally and justly in the way of school-houses, teachers, &c. Mr. Mann has done a vast amount of good for all our children of this age, during a few late years. I am sometimes afraid that we do not know how much he has accomplished, and that we do not sufficiently venerate the religious ends that he has always had in view.

Our Primary, Preparatory, Grammar, and High schools need our constant supervision and deepest interest. Christianity itself is retarded by every imperfect, irrational, or wrong step taken in these places, open for so long a portion of their days and lives, to the future men and women of our land.

In these schools there is reason to apprehend that there is too much book-learning, too many mere memory lessons. The intellectual powers are not duly addressed and developed. Very little thinking is attempted or done. Every gentleman can recall most ludicrous and gross mistakes under this head from the school Reports of Boston alone, since anything like just reports have been obtained. A late and very careful Report complains very strongly of the unsatisfactory state of things. The pupils are in school twelve years, nearly half the average duration as yet attained in American life, and yet they cannot spell, read, write, or cipher with much credit to themselves or their teachers. We are either trying to do too much, or we do not know how to do it. Perhaps, we are chargeable with both.

These few simple branches, which form the foundation, and too often the whole, of our education, are often taught sufficiently for all common purposes in a few months in private, schools and when the pupils are old enough or sensible enough to co-operate with the teachers. Were some better and more natural plan adopted in place of that now pursued, greater certainty would be attained, and much time saved for other and equally important studies. Singing is already added, as our Sunday schools and Churches will all testify with joy. Drawing ought to be universal for both sexes, and sewing for the girls.

But above all things, as clergymen we should insist upon it that the natural sciences should be introduced, for the future guidance of the learners, and to introduce them to the truths and influences of Natural Religion.

We ought also to make some provision for more æsthetical education, whereby the sense of the beautiful might be cultivated, and every child's mind and heart be opened to the influences of Creation, the second Scriptures of God.

In the mean time, no pains should be spared to keep the schools true to their great mission in relation to the deportment and morals of the young. Vulgarity, obscenity, profanity and every thing of the kind, the clergy ought to help the teachers avert from the children. The streets of Boston bear witness to a great improvement since I was a boy. But there are many marks about us yet to show that all the friends of decency and virtue should conspire to bring about better habits. An occasional visit from the minister at the school-house would do great good.

But much as there is to call for our interposition with a view to a proper elementary education for the children between the ages of four and sixteen, intellectually and morally,—much too as we ought to do for those of this age, physically and socially—are there not other ages also to be cared for?

As soon as children can go alone, if their home is not just and altogether what we should desire, would it not be well to look at the question of Dame or Infant Schools? Suppose little children taken out of the streets,—washed and made tidy — treated with kindness and discretion—without any pretension or parade; and can we not imagine a day-asylum, half-school and half-nursery, that would go far in training them for other schools and for after life?

There is a prejudice in our community against Infant Schools. It might not have existed, had we taken charge of such schools, or visited them and helped their teachers and friends about them. The most religious men of Europe have been the inventors or advocates of these schools. And we can easily rise above any local prejudices and look at the matter in their light and from their point of view.

Let a child be neglected, so far as his physical, intellectual, and moral well-being is concerned, for the first four years of his life, and what hope can we have that he will not be a pauper or a criminal?

There are a thousand truants under seven years of age in the Primary Schools of the city. There are as many more about town and of the same Gipsy, Indian, Arab, habits, made so by the want of early training.

And then again, to speak of another age, there are hundreds of children removed by poverty or orphanage from our schools long before they acquire any education, or soon enough to lose it all. Every year brings hundreds into the city from other parts of our country, or from abroad, where they never or seldom went to school.

For these there should be evening schools open throughout the week and during the winter-half of the year.

We have at our chapel about three hundred such pupils, four evenings a week, from October to April, every season. One half are Europeans and the other Americans. The Catholic and Protestant communions divide them in the same way. And if it were known in every church in Boston how many have sat for years in their pews who did not know their age or their letters, who could not make a mark or a figure, every one of these religious edifices would be opened for the sacred uses of instruction in this way.

You rejoice with me that the Ministry at Large, wherever it is borrowed from our community, discharges in this way its religious duties to a large class of most deserving young people.

In St. Louis, Baltimore, Lowell, Salem, Providence, and Roxbury this is and was done. Brookline, New Bedford, and other places are doing the same thing in their town-capacity. And in New York $15000 were expended by the city last winter for evening schools.

The School Committee of Boston, without giving the subject proper consideration, have declined to participate in the good work. It remains for the churches to show them how.

Some of the Societies of our denomination are about to make the experiment. Both of the Chapels under the charge of the Fraternity could be used in this way, were there any teachers ready to take charge of the schools. Cannot all our parishes be incited to take part in a measure of such plain and practicable service?

Again, besides what we might do in Infant Schools, Day Schools, and Evening Schools, can we not do something from our pulpits or in our walks to increase the means of employment, elevate the rate of wages, or promote in any and every way the industry, thrift, economy, prudence, success, comfort, and happiness of the laboring classes, or the classes that would be glad to go by that name? Idleness itself is the mother of ignorance and sin. Insufficient wages and the lack of equity and kindness have a degrading, demoralizing, tendency.

Our holiest duties lie in the prevention of everything of this kind. Of old, God required this at the hands of his people. Christianity, by substituting the general command, "Love one another," in place of special requirements, does not excuse us from doing all that is in our power to render every community, every portion of the community, to which we may belong, more tender hearted, more thoughtful, more just and generous towards the humble children of toil, than ever the Hebrew commonwealth was in its best days.

The Pilgrim Fathers on board the May-Flower chose the Scriptures as the charter and constitution of the colony that they were about to found. Can a single portion of the globe be pointed out to-day where the general intelligence and virtue would not be immeasurably increased by a reasonable regard for the social maxims and precepts of Moses?

Once more, have we not all at times forgotten the pains taken in the Old Testament to provide and direct certain festive occasions, as the means of influence upon the people. The Jews were trained to meet, see, and know each other. It is of moment that every nation should learn to do the same thing. Our own State and Federal organization, which so closely resembles the Hebrew system; our business and travelling habits, promote this. It might be carried further. Sunday School Excursions help it on. And all our own and other clergymen could do a great deal to bring the people together and accustom them, especially in their more tender years, to be pleased and profited by each other's society.

This may not seem pertinent to my purpose. Bear with me a moment, and I will try to make it plain.

Have you never seen one or two hundred children or young persons thrown together for the first time, and noticed with pain how noisy and rude they were? It makes little matter from what walks of life they come. I have noticed it equally among the rich and among the poor. Now all young people are liable to meet in this way. The Creator may be said to intend that they shall. Are there no means in the hands of those who ought to be their teachers, monitors and guides, to prepare them or train them for such meetings? Not a few of our ministers have met with great success and done great good in this way. You will find all the youth under their charge advancing in life with a clear discrimination between what is innocent and what is hurtful in pleasure, between what is proper or reasonable and what is wrong or foolish in enjoyment. It is a great triumph in an educator to secure this.

The training of the young through their social feelings and in their leisure hours will gain in importance, till a better day shall dawn upon the world.

There remains for our notice the most vital part of our question, our direct relation to the children and young persons as their moral, religious, spiritual leaders. A late paper in the Register leaves little for me to say. I would subscribe to every word in that, and beg with others that it may be published as a tract.

The desultory thoughts that I have thrown out dwell upon a few points that lie outside of our several Sunday Schools and societies, though they seem to require some attention before and while we attempt to discharge our own peculiar duties as instructers.

Our own Sunday Schools are where our last thoughts should be given and our best work essayed. These schools none of us would wish to leave in the hands of injudicious or unqualified persons, however well-meaning they may be. As clergymen we should be at the head and have the entire oversight, direction, and centre of them. The course of instruction, the modes of influence, the objects of the whole institution should be worked out and adhered to, under our personal superintendence, or by those only whom we have elected for the work.

A few hours each week in this way would do more to secure the present affections of the children of our flocks and to raise up in a few years an intelligent, united, and devoted band of hearers, disciples, and believers, than any thing else.

As soon as we are settled, if we rejoice in a regular parish, might not a plan be marked out for life that would not only secure us in our places but make our pulpits instrumental beyond all other means on earth in diffusing the light and promulgating the truths of a reasonable Faith? If we are Ministers at Large, have we not double reason to attempt and promote every mode of instructing, refining, elevating our charge and their children especially. "Go ye forth, and teach all nations" was the parting charge of Jesus to the Apostles, according to Matthew—while the commandment to Peter at the same time was "Feed my lambs,—feed my sheep," according to John.

In these two commandments, which are one, we may find the best solution to our inquiry as to the claims upon us in a religious sense and with reference to education.

Were we asked for any illustrations of this question's having any particular pertinency at the present day, they might be found in the disappointment and fear that we all entertain at the course that things seem sometimes to take in our community. Quackery is in the ascendant. Flash papers and books have a great circulation. Nothing is too absurd for the credulity of millions. Mormonism and Millerism have found far more converts than we expected. Greater absurdities and iniquities would stand a chance that we do not like to contemplate. Worse still, a form of unbelief is in vogue which would throw the facts of a historical era back into the mythical ages, and resolve the whole civilization and Christianity of our day into the barbarism and heathenism of the coldest and darkest antiquity. Some men in their ignorance would charge this upon the rational pursuit of inquiry into Christian evidences and principles. We may well ask whether it is not to be ascribed to an imperfect and improper system of instruction. Intellectual and moral mistakes, at home and at school, have resulted in what may at times resemble imbecility or lunacy. The strength and wisdom that are wanting, our common schools and Sunday Schools might do much to supply. And a general system of proper domestic training, the transcript of that to be found in every Christian home, would do much more.

But I turn to another and far more pleasing view.

After all, we must not forget how much we already owe to a widely diffused, well supported, and on the whole well directed system of secular and sacred instruction.

No where else on the globe are so many good books read as in the United States. Some limits seem one day likely to be set here to falsehood and imposition. Liberal principles and just views are silently but surely working their way. We have no disposition to indulge in boasting, but we cannot, we ought not, forget how vastly indebted we are to the wise and good men into whose labors we are entering. The providence of God was never more clearly shown than in the educational tone and provisional character of those New England measures, out of which our liberty in the State and in the Church has sprung.

SICKNESS.

In sickness the soul begins to dress herself for immortality. First she unties the strings of vanity that made her upper garment cleave to the world and sit uneasy. She puts off the light and fantastic robe of lust and wanton appetite. Next to this, the soul by the help of sickness knocks off the fetters of pride and vainer complacencies. Then she draws the curtains and stops the light from coming in, and takes the picture down, those fantastic images of self-love, and gay remembrances of vain opinion and popular noises. Then the spirit stoops into sobrieties of humble thoughts, and feels corruption chiding the forwardness of fancy, allaying the vapor of conceit and factious opinions. Next to these, as the soul is still undressing, she takes off the roughness of her great and little angers and animosities, and receives the oil of mercies. She receives the oil of mercies and smooth forgiveness, fair interpretations and gentle answers, designs of reconciliation and Christian atonement in their fulness. [Jeremy Taylor.

WHAT IS BEFORE US?

The opening of a new year disposes us not only to reflection on the past, but also to speculation about the future. What shall this year bring forth? What stirring events shall mark its revolution? What impulse shall it give to the progress of the human race? What addition shall it bring to the knowledge, the freedom, the happiness of mankind? Such questions are asked not from a mere curiosity to learn something of the secrets of Providence, but for our instruction in duty and our encouragement in labor.—From the present shape and tendency of things we may foresee enough of the world's future to make us hopeful, and diligent, and patient, and persevering in our efforts for the spread of knowledge, liberty, truth, and holiness; and we are so much creatures of "the visible," that such a view of the probable results of those efforts greatly strengthens our faith. "So much the more as ye *see* the day approaching."

In our own political horoscope we see nothing portentous. We have just had a striking proof of the stability of our institutions. The House of Representatives were unable to elect their Speaker in the usual mode. The obstacle to a choice was mainly a sectional difference of the most existing character. Yet nobody thought of a *coup d' etat* as a means of getting rid of the difficulty; nobody apprehended a revolution, a dissolution of the Government, or even a serious embarrassment of the public business. Everybody knew that in some way the difficulty would be adjusted upon principles of accommodation.—And so it proved. The protracted contest between the parties was conducted with general good temper, courtesy, and dignity; and it resulted in an honorable compromise. That contest brought distinctly to the view both of the parties themselves and of the public, the fact that the institution of Slavery is the grand hinderance to unity in the deliberations of Congress, the clog upon legislation and upon national prosperity. As contributing to bring out distinctly that fact, the delay in the choice of a Speaker was by no means unprofitable. And now that fact is made prominent, what are we to look for?—Some fear the dissolution of the Union; some threaten it. We have never indulged in such threats, and we do not now share in such fears. Indeed the fanatical excitement on this subject seems to have changed its latitude, and the high-minded and chivalrous sons of the South now utter on the floor of Congress sentiments which were treasonable when uttered by William Lloyd Garrison and Wendell Phillips. But no more danger is to be apprehended from the one source than from the other. The South will never agree to withdraw from the Union for the sake of preserving and extending the institution of Slavery. We doubt whether a single slave State would be found willing to commit itself to that point so far as to stand perpetually upon the line which would separate slave territory from free territory. Agitation and blustering there will be; conventions, appeals, protests; but no *action* that will lead to any serious result. The bonds of this Union will not be broken for the sake of an institution which is destined to pass away, and which does hourly violence to the moral sense of those who maintain it. Those bonds, natural, historical, domestic, political, commercial, moral and religious, embracing every interest and every hope of the nation, will not be dissolved so long as God has any purpose to accomplish by the existence of the Anglo-American people.

What lies before us with respect to Slavery is the definite and final limitation of that institution to its present area, preparatory to its utter extinction. This very year, this very session of Congress, will in all probability determine that point forever. So far as our national and political thraldom to the institution of slavery is concerned, the year of jubilee is come. It will no longer dictate terms to the representatives of the free States; it will no longer monopolize the offices and control the patronage of government; the third party now holding the balance of power in Congress, being the embodiment of a great principle of justice and humanity, to which the destiny of man and the providence of God are alike linked indissolubly, will of necessity upon this point have *all* power, for that principle must henceforth be adopted by any and every party which would gain the suffrages of the North, or of the great and free West. Slavery, robbed of its vitality, and stinted in its growth, will be left to rot upon its own soil.

As to political economy, we believe that the regulations of commerce are shaping themselves more and more in accordance with sound philosophy, with the spirit of Christianity, and the free, fraternal spirit of the age; and though there may be occasional experiments and retrogressions, we believe that the prospects of our country in all the great departments of enterprise and wealth were never more hopeful than at the commencement of this new year. If things are left to the operation of natural laws, there seems to lie before us an uninterrupted career of prosperity. It may be necessary for us to do violence for a time to the natural laws of trade, and to impose upon ourselves an artificial and onerous system as the readiest means of paying for the dear-bought acquisitions of war. But the fraternization of nations, through an unrestricted commerce, is a fixed fact in the future history of the world.

We look forward also with confidence to the practical application of Christianity to all the great social questions of the age. Every social institution and arrangement must be brought under the control of the law of love; the whole fabric of society must yet be penetrated by the spirit of the Gospel. Questions of public education, of public health, of the wages of labor, of pauperism and of crime, must all be resolved by the principles of Christianity. The tendencies to this result are already encouraging. It is in this direction that Christians have most to do, in order to the just influence of religion in the community.

In the theological world there are signs of progress. The great cardinal doctrines of Christianity are undergoing a new discussion, which may lead in some cases to improved modes of statement, and which must commend those doctrines more fully to the understanding and the affections of Christians of every name, and to the respect and the intelligent belief of candid inquirers. There is in many quarters a disposition to return to the catholicity of early Christian love. The "Church of the Future," as it is sometimes called, will not exist in ideal only. The Providence of God is bringing forward the day when the eloquent anticipations of Chalmers shall be realized:

"The *Theologia Elenctica*, after having accomplished a most important temporary service, will then be dispensed with. Its technology will fall into desuetude; because, framed as it was for the special object of neutralizing the heresies which then will no longer exist, its employment will be uncalled for. God's own truth, expressed in God's own language, will form the universal creed of intelligent, and harmonized, and happy Christendom. Men's faith and their affections, when this intermediate and temporary apparatus is at length taken down, will come into direct contact with Heaven's original revelation, and the spirit of good will to man which prompted Heaven's message, will be felt in all its freshness and power—when the uproar of controversy is stilled, and its harsh and jarring discords have died away into everlasting silence. [Independent.

MAN! THOU SHALT NEVER DIE.

O, listen, man!
A voice within us speaks the startling word,
"MAN, THOU SHALT NEVER DIE!" Celestial voices
Hymn it around our souls; according harps,
By angel fingers touched when the mild stars
Of morning sang together, sound forth still
The song of our great immortality;
O, listen, ye our spirits! drink it in
From all the air! 'T is in the gentle moonlight;
Is floating in Day's setting glories; Night,
Wrapped in her sable robe, with a silent step
Comes to us and breathes it in our ears.

DANA.

A FAMILY IN HEAVEN.

BY REV. ALBERT BARNES.

A Family *united in heaven?* It is *possible* that there may be such an eternal union. It is not necessary that religion should make an eternal separation. There is nothing in the nature of Christianity which naturally and necessarily demands this. There is no such adaptation of the gospel to one member or portion of a family only, as to make such a result inevitable: there is no restricting of the offer of salvation to the father, the mother, or to one of the children of the family; there is no limitation of the efficacy of the atonement which makes it impossible that the blood which saves one should save all; there is no such circumscribing of the power of the Holy Spirit that he can renew and sanctify only a portion of the family group. The blood which has been sprinkled on one heart may cleanse all; the same spirit that has renewed and sanctified the father or mother is able to renew and sanctify each child; and the same grace of the gospel which prepared that loved and lovely sister who has been taken from you to walk by the side of the river of life in white raiment, can prepare you also to join with her and walk arm in arm on those shady banks. Look upward to yonder heavens. See there your smiling babe. It stretches out its hands and invites you. "Come, father, mother—come, sister, brother," is its sweet sound, "come and take the water of life."

A whole family united in religion—what a spectable of beauty on earth! A family lying side by side in their graves, to be united again in the same blessed resurrection, what a spectacle for angels to look down upon with interest! A whole family united in heaven, who can describe their everlasting joys! Not one is absent, Nor father, nor mother, nor son, nor daughter, are away. In the world below they were united in faith and love and peace and joy. In the morning of the resurrection they ascended together.—Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. There is to be hereafter no separation in that family. No one is to lie down on a bed of pain. No one is to wander away into temptation. No one is to sink into the arms of death. Never in heaven is that family to move along in the slow procession, clad in the habiliments of wo, to consign one of its members to the tomb. God grant of his infinite mercy that every family may be thus united.

THE JEWS IN EUROPE.

BY OUR ENGLISH CORRESPONDENT.

A few months since the Jew in Rome rejoiced in his emancipation; *now* the degrading and infamous Ghetto again incloses him. Yesterday, in Germany, the Jew held his head aloft, and in his pride and ambition was willing to accept political equality and an open path to Jewish ascendancy in exchange for a worn out faith in a Messiah to come. Yes, some who were looking to Christianity—to mere nominal and despised Christianity—as a means of escape from political and social inferiority into the region of influence and power, gladly accepted the alternative which revolution and political change offered to them. In these new circumstances they needed not the aid of Christianity in order to their advancement, and as little desired or expected any other Messiah. So of the Jew in Hungary. In the firm establishment of the national independence he saw the means of realizing Jewish hopes and aspirations. How have these hopes been dashed! At this hour the Jews of Hungary, as one man, are stripped and peeled with a remorseless ferocity, at least equal to that to which he was subjected by the robber baron of the middle ages, who wrung by torture from the Jew the last remnant of his wealth. But it is not a mere blind ferocity or the greed of wealth which leads the butcherly Haynau to despoil and trample upon the Jew. The active and powerful Jewish intellect has been the precursor of revolutions. Jewish energy and daring have been conspicuous in the actual struggle. These facts are imperfectly understood even now, although a slight acquaintance with the state of society in Germany and an intelligent observation of the course of events during the last few months supply sufficient evidence of their truth. In a highly interesting paper prepared by Rev. Mr. Smith, of the Free Church of Scotland, who was some time resident in Germany, the following statement is made:

"The Jews have taken a leading hand in all the late revolutionary movements on the Continent. So much is this felt to be the case, that it is commonly asserted on the part of the Conservatives, that the whole originated, and still centers, in them. Of course this is an exaggeration; but the general prevalence and the felt strength of the assertion lie in the acknowledged fact, that if their influence has not been exclusive, it has been very great. A large majority of the democratic societies have Jews for their leaders and chief speakers. If smaller in point of numbers, they have generally in these unions the ascendancy in talent, tact, and, what is of equal importance in such times—daring. The two levers of greatest power at present in the political world are money and the press. In respect to the former, the Jews have had long the supremacy. They rule the exchange in the greater part of Europe. Even governments have been known to tremble in the anti-chamber of a Jew.

"But the press of Continental Europe is no less in Jewish hands; every department of periodical literature, more especially, swarms with Jewish laborers. In the majority of cases, the newspaper press is conducted by Jews, as editors, sub-editors, and occasional contributors. The correspondence is almost entirely managed by them. *These men are, without doubt, the leaders of public opinion on the Continent*, and are covertly or more openly, as it suits the circumstances of the moment, undermining at once the national institutions and the national faith."

The absolutist spirit of the *London Quarterly Review* would naturally excite distrust and watchfulness regarding its statements, but the facts contained in the following extract are beyond question:

"Nor should we omit to mention another influential body who have played a distinguished part in all the revolutions of Germany—we mean the Jews. At least one-third, if not one-half of the public journals in Germany, have for a long time been conducted by Jewish editors. In Austria, the most forward among the extreme democrats have been Jews. Dr. Jellinck, for instance, who was executed with Dr. Bekker on the 23d November of last year, at Vienna, and whose journal had been an organ of the Red party since the month of March last, appears to have been a Jew, born on the frontiers of Moravia and Hungary. The names of Börne and Heine, both of whom died refugees in Paris, both occupying a prominent position in the most advanced section of revolutionary writers, are doubtless familiar to our readers. Both of these daring adventurers were Jews. In Austria, the Jews have of late played so prominent a part in revolutionary politics, that out of ten leading men six or eight will be found to belong to that nation. In Prussia, likewise, the most violent journals are in the hands of the Jews, whose leader in the Chamber at Berlin is Jacobi, a member of the extreme left."—[Observer.

MR. SUMNER, in his recent argument before the Supreme Court, against the constitutionality of separate Schools for colored children, thus alludes to the prejudice of color.

"It is well known that this prejudice is peculiar to our country. You have not forgotten th t two youths of African blood gained the highest honors in the college at Paris, in the year 1838, and dined on the same day with the king of France, the descendant of St. Louis, at the palace of the Tuileries. And let me add, if I may refer to my own experience, that in Paris, I have sat for weeks, at the School of Law, on the same benches with colored persons, listening, like myself, to the learned lectures of Degerando and of Rossi—the last is the eminent minister who has unhappily fallen beneath the dagger of a Roman assassin; nor do I remember observing, in the throng of sensitive young men by whom they were surrounded, any feeling towards them except companionship and respect. In Italy, at the convent of Pallazuola, on the shores of the Alban lake, and on the site of the ancient Alba Langa, I have seen, for several days, a native of Abyssinia, one recently conducted from his torrid home, and ignorant of the language that was spoken about him, yet mingling with the Franciscan friars, whose guest and scholar he was, in delightful and affectionate familiarity. In these examples may be discerned the Christian spirit.

And, finally, it is this spirit that I invoke.—Where this prevails, there is neither Jew nor Gentile, Greek nor barbarian, bond nor free: but all are alike. It is from this that we derive new and solemn assurances of the equality of mankind as an ordinance of God. The bodies of men may be unequal in beauty or strength—these mortal cloaks of flesh may differ, as do these worldly garments—these intellectual faculties may vary, as do the opportunities of action and advantages of position; but amidst all unessential differences there is an essential agreement and equality. Dives and Lazarus were equal in the sight of God. They must be equal in the sight of all just institutions.

But this is not all. The vaunted superiority of the white race imposes upon it corresponding duties. The faculties with which they are endowed, and the advantages which they possess, are to be exercised for the good of all. If the colored people are ignorant, degraded and unhappy, then should they be the especial objects of your care. From the abundance of your possessions you must seek to remedy their lot.—And this court, which is a parent to all the unfortunate children of the Commonwealth, will show itself most truly paternal when it reaches down, and, with the strong arm of the law, elevates, encourages, and protects its colored fellow citizens."

We find in the Bee of Dec. 31, a report of a Temperance address given the evening before by Rev. W. R. Alger, in the Tremont Temple, before two thousand persons. We give below some extracts from the report.

Intemperance prevails to a degree far from being appreciated. It is a fearful reality among us now, a visible fact of the most alarming extent. There is not a city, there is hardly a little green village, in the land, where you can open your eyes without beholding its ravages. There is scarcely an individual in Boston who does not know some family now enduring its fiery curses and its cold woes. Five million barrels of alcoholic liquor—a lake to float the navies of the world—are poured down human throats in this country annually, at the present time: and the persons who are injuring themselves and all society by its use, are to be reckoned in millions. In hundreds of thousands of homes, bright and happy but for this habit, tears are now flowing and hearts are breaking. Taking advantage of the dormant state of the common public conscience and the general feeling of security, the vice is emboldened, lifts itself, walks abroad, gets gigantic, lawless, and productive of untold wretchedness and ruin. It is now marching on its awful career with giant strides, plying its distilleries, spreading its snares, carrying off its victims, defying the law both of God and man, scoffing and trampling upon all decency, laughing at the anguish that shrinks in its path, and with a strength that grows by what it feeds on, rioting still more.

The speaker made an earnest and eloquent appeal, showing the necessity of immediate action, that what has been gained may not be destroyed by the chafing flood of drunkenness which threatens to burst its embankments and deluge the land. He made an earnest appeal to the advocates of the cause to rally their scattered forces, and, with an unbroken front, to make a new and earnest attack upon the strong hold of the destroyer.

After dwelling upon the pecuniary waste, the speaker showed that in the same proportion that intemperance is a cause of public waste, it is also the cause of private beggary. It is the cause of more of the excessive poverty existing among us with its pitiable train of miseries, more of it, seven times over, than all other sources combined; and if this cause was destroyed, if by the blessing of heaven we might be so happy, the chief scourge of the poor would be removed, the noisome springs from which their principal ends flow, would be dried up.

He alluded to its effect upon private and social life; and showed that it is the cause of an untold amount of direct suffering in every form and shade, ranging from physical pain and mental lassitude to the convulsions of remorse and the breaking heart. Here the speaker approached one of the darker features of this habit, the awful pangs it inflicts upon its victims and on those connected with them. One of the most compact sentences, remarked Mr. A., ever written was written nearly three thousand years ago by Anacharsis, the Leythian: "The vine bears three grapes, pleasure, drunkenness, sorrow."

The speaker pictured in glowing colors and with words of eloquence, the drunkard's experience, drawn from every day life. He truly remarked that none knew the agonies of that struggle in which all that is holiest and noblest in human nature grapples with a fell appetite until the Washingtonians lifted the curtain from the frightful realities of a drunkard's experience. He said that more than four fifths of the crimes that come year after year within the cognisance of public justice are caused by the use of alcohol. It is estimated that nearly a murder a day is caused by intemperance in this country, and that during the past year it has occasioned two hundred suicides, and sent eighteen thousand offenders into our prisons.

An intemperate man, said the speaker, has no safeguard against any crime however dreadful. In view of the frightful sum of guilt involved in the crimes committed every year inside of our national boundaries, so great a portion of which are caused by intemperance, is it not high time, he asked, for every man who deserves to be called a Christian, a friend of his race, or a good citizen, to awake, rank himself among the firm opponents of the use of any intoxicating liquid, and pledge himself never to withdraw his influence from the contest until the principles and the practice of total abstinence shall be completely established?

He said that intemperance was an eminent cause of every kind of evil that can be mentioned, to which human nature is exposed. It puts an end to self-culture and development, shuts up the sources of the pure and lofty pleasures of reading, meditation, friendship, moral growth and contemplation of the beauty of God's works. Music has no charm for the drunkard; its mournful cadences remind him of a past paradise he has lost, a future one he has forfeited. In nature there is little beauty to him, for a drunkard's eye sees little beauty save in the ruddy or sparkling liquor—that moves itself aright in the cup, and feeds his bosom friend, and afterwards bites him like a serpent and stings him like an adder.

Intemperance is a violation of every one of those groups of laws in connection with which the Creator has placed us, the organic, the physical, the intellectual, the moral; these fixed laws of our well being are set at naught by the use of alcohol. Facts justified him in the conclusion that the use of poisonous beverages in this country cuts off every year a million years of human life, and pushes into the grave prematurely, thirty thousand victims; the greatest evil of which is not simply that life is shortened, but that it is shortened by guilt.

It pinches the Lazarus at the outer gate; it bloats the Dives on his purple couch; it is a demi-god down in poor hovels where want and woe nestle together in their filth, and *nobody is low enough* to be safe; it is an unbridled despot up in splendid mansions, where full length mirrors reflect the surrounding magnificence, and where the ruby wine is dropping from costly fonts of marble, silver and gold, and *nobody is high enough* to be safe!

. . . . . .

If he was asked to point out the fact now existing on the face of the earth, which is most insulting to God, disgraceful to humanity, and pernicious to society, he should specify intemperance. He would not point to the funeral pile of the Hindoo widow; to the mangled devotee, ground under the ponderous car of Juggernaut; to the cave of the squalid bushman; but he would go to the core of the nation, which is the queen of modern civilisation and christian culture, to London, before one of those spacious "Gin Palaces," in one of which capital of a million dollars is invested. He would point to the spectacle afforded by that legalized structure, from its regal gambling halls, where the eternal glare of chandeliers shuts out the day to the subterranean recesses, where swarms of the most miserable creatures that exist, the old and the young, men and women, emaciated, haggard, half naked, disfigured with bruises, dirt, and blood, fling the last copper, and with shudderings of abandoned eagerness, snatch a draught made up of the dregs that have drained and dropped from the slops of the upper bars down through five stories! Such is the rough sketch of the picture he would paint as answer to such a query.

Mr. Alger, in closing his able address, paid the following beautiful tribute to water. It is, said he, unquestionable truth, cold water is the drink intended by nature for man, and the only drink he needs. Cold water it is universally conceded gives more pleasure to the really thirsty than any other drink, and, besides, that it is perfectly healthy and safe. Warm and weary, in a thirsty summer day, I would give, said the orator, more for one crystal draught from the old oaken, iron-bound, and moss-covered bucket that hangs in the well, than for the best grapes that ever blushed on the Rhine-lands!

Pure, fresh, cold water—heaving in lakes, sweeping down in rivers, exercised in the deep, drawn up and filtered in the clouds, dropping among the moss and rocks of the mountains, tumbling in torrents, creeping in rivulets, gurgling in springs, leaping in fountains, breaking in the sheet and foam of cascades, living and uncontaminate in wells, circulating freely through the veins and arteries of the globe, poured out from the rains in the hand of God, round all the dwellings of life in inexhaustible supplies, and grateful to the unvitiated,—the perfect adaptation and complete sufficiency of cold water are an unanswerable plea for total abstinence from the element of intoxication.

FAITH—HOW GAINED. The best means o acquiring a strong faith in the realities of an eternal world, is a good life. This is infinitely more important than reading, study, or meditation. When the pressure of sin is removed from the soul, it expands as by a natural elasticity; it ascends to a lofty eminence and gazes upon a universe of loveliness forever hidden from the view of the corrupt and depraved. Virtue is naturally buoyant, cheerful, and full of hope. The sun of the celestial country shines upon the soul of the good man, as that of earth vivifies and illumines his body. He is not afraid of being crushed by the desolating forces of death and the grave. He feels the elements of immortality in his bosom as plainly as he does the pulsations of his heart. Such is our mental organization that whenever conscience whispers peace, it also inspires a glorious hope. The performance of good deeds like an angel of mercy, draws aside the curtain which veils the future, to cheer the soul with partial glimpses and revelations of the spirit land. A virtuous life is essential to that faith which builds a bridge over the gulf of death, across which the believer daily passes to range the happy walks and shades, fit haunts of gods, forever inaccessible to sin, sorrow and mortality. Living well is more necessary than studying hard to inspire an immovable trust in that Redeemer who has abolished death and brought life and immortality to light through the gospel.

[Rev. S. Clapp.

LECTURE ON CHURCH MUSIC.

BY R. S. WILLIS.

BOSTON, Dec. 24, 1849.

He commenced by remarking upon the essential difference between church and secular, music. There is an analogy, he proceeded to say, between the three sister arts, in their method of affecting the mind. In poetry we have (1.) the printed word, (2.) the embodied thought, (3.) the suggested emotion. In painting we have (1.) the form and color, (2.) the embodied thought, (3.) the suggested emotion. In music we have (1.) the printed note, (2.) the correspondent tone, (3.) the appropriate emotion, (4.) the suggested thought. Thus music is no one remove further from the mind than poetry or painting. It appears to the emotion and not to the intellection. It expresses, not thought, nor character, nor events, but *feeling*. In poetry and painting the heart is reached through the head; in music the head is reached through the heart.

There are inherently different styles of music; each style is determined by its object; its minor processes going to make up its texture and peculiarities, are shaped to reach the precise result propounded as its task and office. It is not strange that in this country where the arts are in their infancy the styles should be mingled and confounded. Our church music is a singular mixture of styles. English glees, and German drinking and love and battle songs are represented in it, as the ears of an American resident abroad would quickly testify. So much of this convivial and sentimental music has been incorporated in our manuals of psalmody as to form a distinguishing peculiarity.

This being the actual character of our church music, the question arises, Ought it so to be? It seems to commend itself to the understanding of every *man*, that a style which would appropriately express the emotions of a theatre, or which is suited to a dance hall, or a love song, cannot be the congenial expression of praise to God.—The same emotions cannot be reached by all these different styles. The composer must have as he composes each style, a design to excite feelings correspondent to the subject, and must vary his appliances accordingly. In dance music it is sought to set the feet in motion. To this end he will use those devices of time and tone which are naturally fitted for the result. His measure will be lively, and of that moving, swaying, exciting, irritating kind which tends toward the emotion desired. So the tones will be of a gay, light-hearted, easy and bantering character. In martial music, the end desired is to fill the mind with courage and enthusiasm, and hurl the soldiery upon the foe with resistless impulse. The measure and tone will therefore be bold, majestic, impetuous. In like manner when we wish to worship God, there are certain emotions to which appeal is to be made, which cannot be reached by either of these styles—which are indeed incompatible with them. If you introduce wild, wavy measures, or soft, sentimental tones, or clangorous and clarion notes, you will awaken dancing, or sensual or martial emotions, but not those appropriate to the sanctuary. You may illustrate this from the sister arts. Let the altar-piece, (found in all Catholic, and many Protestant churches,) be varied thus, and the result becomes painfully incongruous. It would not do for the artist to set up there Mars with his sword and helmet; or Thalia with her comic mask and wand; or Terpsichore in her graceful dancing step, and with her seven-stringed lyre. Nor would he be suffered to set up there a sculptured group wherein all these should be combined. This would be seen, at once, a at vital variance with the place and purpose. Yet they would only harm the heart circuitously through the head, while the singing of love songs, and war songs, and drinking songs, with sacred words, appeals directly to the heart, and harms it easier because it grasps it first.

What then is the remedy? These defects can be avoided by the very simple process of distinguishing between the emotion inhering in, and inevitably awakened by each, style, and the rigid selection for the Church of that only which is appropriate there. Spiritual love is not sensuous—much less, sensual—love. The proper emotions of the Church are full of joy, of dignity, of tenderness, of contrition, of awe—utterly free from sentimentality or languishment.

The genuine style of church music is the strict counterpoint style, originating with the monks, and so called (*contra puncta*) on account of setting one melody (*puncta*) over against (*contra*) another, composed of simple notes. The true choral style is the setting together of four melodies. This is the proper foundation of church music. We see it in such tunes as "Old Hundred," "Nuremburg," and "Dundee." Its effect is dignified, and solemn, and sweet.

Mr. Willis then proceeded to speak of melody. Melodies are to the composer what the text is to a discourse; or what the main idea and image is to a poem. They are the flowers in the garden of music—blooming not in every good garden, and not all times in any. Some great composers have had no power over them. Mendelssohn, with all the splendor of his genius, is believed to have been wanting in the power of me-

lodies, while Mozart seemed never to know what to do with his profusion of them, and threw them away with both hands. A melody cannot be manufactured any more than a beautiful thought can be. It *comes* to the composer. It is a gift. It is as if a sweet angel stood by his side and gave him a melody. And if a single melody is thus difficult of conception, by how much more is the fourfold melody; the ever-differing yet ever-blending and mingling harmonies of a choral, where each is to have its own separate exquisite existence, yet all to be fused into one! A good church tune is then a rare gift of inspiration, even to the most richly endowed genius. If all our multiplied manuals were collections of real melodies, we should be the most prolific nation under the sun.

We must then analyze the qualities of music, and throw out the vast mass of tunes which are inefficient in themselves, and inappropriate because appealing to emotions which have no place in the house of God. The lecturer closed by an earnest appeal for a style of music which, by its depth, and truthfulness, and purity, combined with the simplicity of true art—and not of superficiality and emptiness—should reach the heart. Such a style would be a triumph of art, and most accordant with true religion. [Independent.

CHRISTIAN REGISTER.

Boston, Saturday, January 19, 1850.

SCIENCE AND RELIGION.

The judgment of scientific men with regard to the facts and evidences of Christianity, has been, we think, made of too much account on both sides. We Christians, on the one hand, are perhaps over fond of parading as vouchers, for our faith, such names as those of Boyle, Newton, Linnæus and Cuvier, whose religious convictions grew not from their carrying their scientific methods into religion, but from the simple and honest hearts which they offered for the influences of the Gospel. On the other hand, infidelity gains nothing by the unbelief of men, whose engrossment in scientific pursuits has made them indifferent to the investigation of religious truth. The prevalent solicitude to procure the testimony of men of science in behalf of Christianity grows out of a mistaken idea of their peculiar competency as witnesses. This competency we are dispose to deny with regard to the greater portion of them.

Under the general name of scientific men are included two widely different classes of men. The first comprises those, who have enlarged the boundaries of human knowledge, have passed from narrower to broader generalizations, from less to more comprehensive laws, and have thus traced new filaments of the Divine unity in the harmonies and adaptations of the outward universe. Their labors are all in the ascending scale. Their minds are constantly going outward and upward, enlarging their range of vision, approaching nearer the uncaused Cause of all things. They move wholly in the direction, in which, if anywhere, religious truth is to be apprehended, and, if their convictions are opposed to Christianity, the lack of their favoring suffrages would leave a "hiatus much to be deplored." But, fortunately, they are, without exception, witnesses for the truth of our religion. Most of them have been men of priestly character, and all have given at least the assent of the intellect to the great verities of revelation. We look in vain for the name of a skeptic or an unbeliever among these legislators of the scientific world.

But this is a comparatively small class. By far the largest number of scientific men have been wholly occupied in carrying out into their details the discoveries of the higher order of minds, applying their principles, verifying their laws. Their labors are in the descending scale. Instead of "beholding with open face the glory of God," they turn their backs upon the path of research that ought to lead up to him. They are not high priests in the temple of science; but, though eminently useful there, they are, like the Gibeonites in the old Jewish temple, mere hewers of wood and burden-bearers. They perform the details of service in the outer courts; but approach not the holy of holies. Of this class not a few have been unbelievers, some avowed Atheists. This was the case with La Place, whose glory it was to apply the Newtonian system of the universe to the details of celestial mechanism, and whose powers of mathematical analysis has never been surpassed, if equalled. But how much his whole mental character was affected by the habit of minute calculation we may learn from Napoleon's remark concerning him, when, as Minister of the Interior, he had proved himself utterly inadequate to the demands of the place and the expectations of the Emperor. "He sought," said Napoleon, "subtleties in every subject, and carried into official employments the spirit of the infinitesimal calculus." Now in this mere journey-work of science, there is nothing peculiarly favorable to religious faith, nor yet anything necessarily unfavorable. It stands on the same level with any other employment, which is made up of minute details. No pursuit of this class leads directly to the Creator; yet they may all be made compatible with religious faith and Christian piety. What we would contend for is, that even were there a large array of minds of this class opposed to Christianity, their testimony would be of no more worth than that of a similar number of minds from any of the secular walks of life.

We ought in justice to specify one reason, why we might expect much more of open infidelity among scientific men of this last class, than among persons of more limited intelligence. With a person of high intellectual culture there is no middle ground between faith and infidelity, while in minds of lower pretensions there is a great deal of ignorance and superstition, that passes under the name of religion. Unlettered or weak-minded people see mysteries around them in common objects and in daily recurring events. Their knowledge of the course of nature is so limited, that they are constantly impinging upon the supernatural, and they are prone to express their wonder and awe in religious phraseology. But that there is nothing in common between this state of mind and religious faith may be seen from the fact, that superstition and profaneness are often united in the same person, that the same holy names are uttered one moment in awe, and the next in imprecation; and that very many of the believers in omens and apparitions, as to their moral conduct live as if there were neither angel nor spirit, heaven nor hell. Now such persons may receive without questioning the outward facts connected with Christianity, simply because they never doubt anything marvellous; but this is not religious faith, it rests neither on intuition nor investigation, it has no reality either to the perceptions of the intellect or the convictions of the moral nature, it does not extend to principles, not even to the principles implied in the external facts of revelation. The very same moral tendencies, which cherish non-religious superstition in uncultivated minds, are likely to be found conjoined with skepticism or unbelief in minds enlarged and enlightened by science.

THE INDEPENDENT AND THE ATHANASIAN CREED.

The *Independent* is a paper which we always read with pleasure and profit. We by no means accept its theology; but in its generosity of temper, in the liberal and large culture which it exhibits, in the religious spirit which characterizes its articles, it is one of the best papers, religious or secular, of the country.

Among its many excellencies, we hardly know whether to reckon the almost too venturous moral courage which it shows in a late article on the Athanasian Creed. It has the most amusing method of getting over a difficulty. It quotes the whole Creed, omitting the "damnatory clauses," which seem rather too hard for digestion, and, if our readers can believe it, informs us that "the calm, slow, unrhetorical statement, pervaded as it is with an awed consciousness of the inadequacy of human language and of human thought, produces on the devout mind an effect of sublimity far surpassing the highest sublimity of poetry." What sort of sublimity belongs to this creed we will not pretend to say, but we are sure it is very different from the highest sublimity of poetry. We see in it very little of resemblance to Milton and still less to the sublimer passages of David or Isaiah. It may be a higher sort of sublimity, but it certainly is different in kind.

The Independent makes another striking remark. It says, "Doubtless this statement is self-contradictory in form; but the contradiction is in us, not in God."

We wish we could understand how the Independent knows this. To our minds, until informed to the contrary by revelation, the assertion that three is one and one is three, would seem likely to appear as self-contradictory to God as it does to us. Unfortunately we can recal nothing in the Bible like the phrases of this creed, and nothing which implies that such statements are not essentially self-contradictory.—We should be greatly obliged to the Independent if it would inform us how it knows that this is not as great a self-contradiction to the Divine mind, as it certainly is to a human mind.

We hate to shock the tender sensibilities of a paper which has such a capacity for admiring self-contradictions, but the Independent is tolerant in its tastes, and will allow for the diversities of judgment. To us, this creed, which the American Episcopal Church rejected from its Prayer Book as too monstrous, reads like a drunken and blasphemous parody on what to all Christian men is the most solemn of subjects, summing up the results of the wretched controversies which ushered in the dark ages. For ourselves, we are satisfied with the statements of the Evangelists, and, as compared with them, hold the authority of Athanasius in small account. For the benefit of those who may desire to see it, we will quote the whole creed (inserting what is omitted by the Independent,) as it is appointed by law to be believed and to be said or sung by minister and people, thirteen times a year, in the morning worship of the Church of England.

THE CREED OF ST. ATHANASIUS.

Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal;

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty;

And yet there are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God;

And yet there are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, but begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead;

He ascended into heaven; he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

☞ The very large audience at the last Thursday lecture was very refreshing, and the beautifully Christian sermon still more so.

LIVERMORE'S REVIEW OF THE MEXICAN WAR.

This book, published by the American Peace Society, altogether exceeds our expectations.—If any should feel that the first chapters are heavy, let them read on, and they will find enough to stir up their whole soul in regard to the terrible evil which for so many centuries has been preying upon the world. We say nothing here of strictly defensive war. Where sacred rights are at a stake, we hope never to make any great account of money, suffering, or life. But a war like that which we waged with Mexico is humiliating to us as Americans, disheartening to us as lovers of freedom and justice; it shocks every humane sentiment and does violence to every Christian principle. It had as its leading motive the desire to extend and perpetuate slavery; it was provoked, if not actually begun, by an unwarrantable and unconstitutional act of executive authority, an act sanctioned by Congress on grounds which must lead to the sanction of any war however atrocious, into which the President of the United States may lead us, by ordering our troops into the territory of a friendly nation. It was carried on with efficiency, and, as far as our two commanding generals were concerned, with humanity, but nevertheless with an amount of bloodshed, suffering and crime perfectly appalling.

Now that the war is ended, it is well for us to pause and consider well its consequences.—There is no way in which we may get an accurate knowledge of it so easily as by reading Mr. Livermore's Review. It is calm, candid, perspicuous and truthful, and we do not see how any one can read it without utterly loathing the whole system and practice of war. Let any person read a minute account of the bombardment of Vera Cruz, with the slaughter of women and children caused by it, or let him read of the murderous onslaught of Com. Perry on the little unprotected village of Tobasco, and ask himself what laurels a great nation like this can gather from such scenes; or how anything short of the most terrible necessity can authorise such acts.

The public mind must be prepared to view war as it is, before it can be, like piracy, banished by universal execration from the civilized world. Works like Mr. Livermore's will do much towards this end; and we know of no way in which the friends of Peace can labor more successfully than by sending it everywhere through the land. Efforts are now making for this purpose. The Secretary of the Peace Society has very generously offered to contribute the twentieth part of 3000 dollars for the distribution of this work.—Are there not others who will gladly join with him? A thousand dollars will circulate gratuitously four thousand copies.

CANDOR, NOT INSOLENCE.

One of the unhealthy shoots of the transcendental philosophy is a morbid propensity to "speak out" every thing that comes into one's head; a passion for "uttering one's whole thought," as it is called,—in other words, for stark impudence. People that have not brains enough to comprehend what is really profound, nor culture enough to appreciate and set into its right relations what is really beautiful and true in that system of ethics based on the super-sensual instincts,—may have just the capacity to catch its phrases, mimic its oracles, and render themselves unspeakably disgusting by running about in society exhibiting the contortions and drollnesses of the Sybil, without the inspiration.

The only idea some persons of this class have carried away from Jean Paul and Carlyle seems to be, that they must make uncomfortable speeches. And this they must do, under the specious plea of being "true to themselves!" We may be wrong; we do not profess to be guided in the matter by any other than the vulgar authorities of common sense and such old-fashioned wisdom as Solomon's; but we should really dare to say that if our ill-tempered friend, in a fit of hot petulance or cold contempt, should feel that "truth to himself" requires him to blaze away in a volley of abuse, or launch forth a cool malignant sarcasm, he would do better to be so *false* to himself,—as to hold his tongue. If "speaking out his whole thought" is to render him manifestly chargeable with rudeness, or effrontery, and is to wound the feelings of half his acquaintances, and is to pain his benefactors, and is to mortify the meritorious, and is to implicate friendly neighbors in quarrels, animosities and suspicions,—then we do "let loose our opinion,—hold it no longer," that he will be more of a Christian, and *a fortiori* more of a gentleman, by keeping his "thought" to himself.

Freedom of speculation is one thing; and personal insult is another. The hasty proclamation of immature or crude opinions, even in the abstract realm of ideas, is not the soundest wisdom. Something might be said of what is due to general Truth and Human Progress in the form of deliberate cogitation and careful inquiry. But this evil is in various ways countervailed, and is almost harmless compared with the direct social injustice, and the wrong done to the common feeling and conscience of mankind, by cool, placid, conceited impertinence.

It is a sad and perpetual remembrancer of our imperfect condition, that every noble quality must be dogged and aped by some miserable counterfeit. When we think of what true candor is, of the power it puts into its possessor's hand, of the beauty and grace with which it adorns the strong and simple character, of the readiness with which all other hearts fly open and unlock their secrets at its touch; how it undoes the mischiefs that selfishness and suspicion have originated; how "gates of brass before it yield;" how it scatters the misunderstandings and jealousies that embroil an artificial society; and how urgently it is needed to check the tendencies to a mean servility, and shame the hypocrite,—then that virtue rises and opens before us into such magnitude that we find it difficult to do anything else but pay it honor, and plead for its cultivation. And yet here we have thrust into our face every day this wretched parody of it, wearing its title, and mocking its majesty.

We beg our readers to understand that we by no means confine these strictures to the self-satisfied nurshings of a sentimental "follow-your-instincts" school, whether feminine-masculine, or masculine-feminine. We have in our mind at this moment certain individuals, so eminent for this peculiarity that we almost fear we are ourselves passing to the farthest verge of candor in drawing their likenesses in a newspaper,—who are by no means guilty of belonging to any particular philosophical school, but who subject the forbearance and patience of their associates to intolerable trials, by seizing on every possible opportunity, with a sort of ferocious alacrity, for saying some disagreeable thing, and saying the *most* disagreeable thing that ingenuity can invent, or the circumstances permit, under the pleasant apology of being frank,—plain-spoken, honest! They tell you they cannot bear to be false;—and so, for the sake of being *true* to a disposition so bad that it ought forthwith to be changed, they are *false* to every law of kindness, amiability and good-breeding! They will fire off a pop-gun of unpleasant abuse at your head, and innocently claim your admiration for being so frank! They will break up all the enjoyment of a social circle by some ill-mannered bluntness, and perhaps think you do them scanty justice if you do not praise them for their martyr-like self-sacrifice and promptitude in making everybody about them unhappy! They will put you out of humor with all the world, in spite of yourself, by some senseless piece of ill-will that they dignify with the name of candor, and feel very much aggrieved if all the principles of courtesy, delicacy and requirement are not abrogated for their exculpation. We have had the misfortune to know of instances in which the natural gentleness of woman seemed to have been completely barbarized by this vile ambition to be offensively smart, and wickedly "out-spoken." Whether it is the way to increase the general happiness of men, the good-cheer, content, and graceful amenity of social life,—which is generally thought to be one of the Christian ends of existence,—is worthy to be considered. Doubtless it is well that the patience of the saints should be tried, and have its perfect work; but the woe is not removed from those "by whom the offence cometh."

We earnestly invoke on our readers the blessing of being delivered, first, from that fashionable vice of artificial grimace and hollow pretence that cover up so much of our social intercourse under a capacious lie; and next, from that wicked insolence that, under the disguise of throwing off one sham, puts on another, and while canting about being true (to its own pride) is disloyal to the finest sensibilities of humanity, and thus to the Truth of God.

For the Register.

CARELESS WORDS.

What is the reason I make no more progress in the corrections of my faults! I weary of telling myself that I am censorious, fault-finding, hasty in judging others, careless about repeating careless things. Every night, comes the reproach that I have sinned this day with my lips; not through unkindness, nor malice, but simply from carelessness or thoughtlessness. It is brought home to me, by sad experience, how far such words may go, producing suffering and darkening my memories in after years. I make a simple remark concerning a certain person; repented of it is, as soon as said, but the mischief is done then; that remark is repeated differently, and added to, varying and disturbing the serenity of yet another friend; and on a day, sacred to peace and love, that friend brings sorrow and trouble, by reproach and complaint to yet another one whom bereavement had already made lonely and sad; and she goes to her room, to weep more sadly over the unkindness of the living; to wonder if I did "say so," to grieve that I could have made so much mischief. Others were to blame, but I commenced it. I only made a careless remark, and I had repented of it. I meant no malice or unkindness; and still on that Christmas night, I was filled with shame and mortification, to see the result of want of self-control, for I was led by vexation to be hasty. This is one instance. What is the reason that a besetting sin hangs round us so long? Is it because I do not pray sincerely? Is it because I am self-confident and secure? Or are my repeated failings to teach me to be humble and watch, to teach me how weak I am, to make me long for that world where self-reproach will cease, because there will be no sin?

This much do I know. I remember, this night, one friend, of lively imagination, full of vivacity, quick and impulsive, a great talker, full of fun, joke, and anecdote; and she is so disciplined, so controlled, that so far as I can see and learn, she sins not with her lip, says nothing of which she must repent. Were she conscious of this great Christian grace, she would tell me it was all the gift of the Holy Spirit, given in answer to prayer, to self-examination and struggle; that she deserved no credit, for the strength was not her own. This may be one case in a thousand. But there is no excuse for me. I too have the offer of the same spirit, the same influence, and the same promise of victory. I will cultivate a sensitive conscience. I will pray without ceasing. I will engrave upon my memory, the words of the wise man, "Where there is no tale bearer, the strife ceaseth." N.

[For the Register.]

NORTHAMPTON, Jan. 7th, 1850.

MY DEAR FRIEND:

On Friday of last week we were all made very unhappy by the tidings that our townsman, Dr. SAMUEL B. WOODWARD, had been taken from us by death on the evening previous. He had been confined to the house for some time by severe and repeated attacks of colic, and was thought to be in a critical though by no means a desperate state. It was apprehended that he would be overpowered by this disorder, and he himself regarded a recovery as very doubtful; but the cause of his death, upon post-mortem examination, was found to be an *aneurism*, or dilatation of an artery which might upon any increased exertion have extinguished life in a moment, any time for a year past. Even a little additional effort in rising from a chair might have caused instant death. "Strange that harp of thousand strings should keep in tune so long." You will join me in saying that a wise and true hearted and most friendly man has been taken, and that our loss is very great. In his department of our human life, and it was a great department, Dr. Woodward was a distinguished man, a man who could not choose but make his mark. As I judge, and so far as I can learn the opinions of others, he was not inclined to abstract investigation, to very profound research, or to accumulation of curious learning, professional or general, but he was blessed with what is quite as valuable as an ingenious intellect, and more rare, a well-balanced, healthy, discerning, practical working mind, firmly enlisted in the loyal service of a true Christian heart. His fine and quick judgment, aided by a ready and singularly retentive memory and by great coolness and decision, constituted an admirable executive talent. He must apply knowledge as fast as he gained it, in the blessed work of alleviating human suffering, and increasing human happiness. He must find out the law of healthy, happy life, and immediately strive to persuade men to keep it. He was an economist, in the high sense of that word, a lover of order, a man of methodical diligence, (not of diligent method) faithful and punctual to the most trivial engagement. Truly benevolent, he was ready to lend his aid, to devote his valuable time and excellent gifts to every good public enterprise. To the cause of education, even during his laborious years at Worcester, he was steadily devoted, and since his comparative retirement, he has performed good service as the presiding officer and a working member of our Town School Committee. In writing thus of the man and of the philanthropist, I would not underrate Dr. Woodward's professional ability. This was confessedly of a high order. Indeed it is obvious that in a science which even its best friends allow to be in a great measure empirical as yet, great stress must fall upon the healthy, rapid judgment, and the retentive memory, and the faculty for observation.

The father of Dr. Woodward was a physician in Tollingford, Ct. When the son commenced the practice of his father's profession, he settled in Weathersfield Ct., where he continued to labor with distinguished success, and with a reputation by no means confined to his immediate sphere, until at the suggestion of his intimate friend, Dr. Todd of the Hartford Retreat, he was invited to take charge of our State Hospital for Insane Persons at Worcester, a situation which he honorably filled, for thirteen years. At the expiration of this time, declining health made it necessary for him to resign, and he has passed the last year in this village, devoted to the care of a few private patients, to occasional practice, principally as a consulting physician, in the vicinity, to the elegant and useful pursuit of horticulture, and to the general service of the community, so far as in him lay.

His services in the hospital at Worcester are a part of the history of philanthropy: and what a noble passage does their record form! No one can do justice to it, who has never visited the old County jails, and peered through the gratings at the wild, naked maniacs. How many of these poor creatures, once so wretched, may be found now, thanks to our asylums, sitting clothed and quiet and comfortable, if not in their right minds. Thank God for our Asylums for the Insane, and for their skilful and laborious Superintendents. Their posts are positions of extreme labor. Two thousand patients came under Dr. Woodward's care during his residence at Worcester, and what is a very striking fact, he could give from memory the history of every case. A commonwealth which numbers more victims of insanity in proportion to its population, than any country on the face of the globe, may well prize the faithful labors of one who can minister unto a mind diseased! Dr. Woodward was indebted not a little for his success in the treatment of the insane, to his admirable *physique*. The poor sufferer acknowledged his natural right to command, and could not resist the fascination of his eye, and, without any fear of the consequences, he directed many a fierce maniac to be unbound, and addressed with kindness. The suggestion of social religious services for the insane, originated, if my memory serves me, with him, and experience has abundantly proved that he did not overestimate the efficacy of united praise, prayer and meditation in soothing the wild tumults of the disordered mind. In short, Dr. Woodward's name must always be associated with the difficult work of securely establishing and building up the noble State Charity at Worcester, a charity eminently Christian.

Dr. Woodward was a firm believer in Christianity, though he was not much interested in any denominational movement. The nature of his engagements and the condition of his health did not allow him to be a regular attendant upon public worship, but he was an avowed and firm friend of religion and of religious institutions. He loved and practiced the pure ceremonial described by St. James, the only ceremonial that can appeal to Gospel and Apostolic authority.

It is sad to reflect that he is gone, gone from a household to every member of which he was so dear, gone from a large circle of attached friends, gone from a community which he had so faithfully served and which still looked to him for counsel and beneficence. But our times are in the hand of the Father. He has been saved, it may be, from many a sad burden incident to the decays of advancing age. Sixty-three years of faithful preparation and service constitute a great gift. Rather than murmur, we will be thankful to Him who bestows life, and leaves, even when He takes it away, that remembrance of the just and kind which is so blessed, and that light of a good example which is so beautiful and so encouraging. Yours. E.

[For the Register.]

OBITUARY.

Died in Cambridge, Mrs. CAROLINE, wife of Rev. WALDO STEPHENS, and daughter of Capt. Henry Partridge, of Medfield, aged 30.

A young wife and mother, torn away from holy ties and duties, from new and beautiful hopes, from endeared connections, from hearts that love her, and cling fondly to her,—oh! what a story does it tell of all that is saddest in human sorrow, of all that is bitterest in human disappointment! Such a sorrow, such a disappointment has fallen upon the family circle, from which the subject of this notice has been removed. Mrs. Stephens was one, whose character, now that the seal of death has been put upon it, it is pleasant to contemplate,—so truthful and conscientious was she, so frank and cordial in her manners, so devoid of selfishness, so warm hearted and affectionate in her attachments, so full of christian faith and love, so earnest in her desires to improve herself and to do good to others, so rich and ripe in all spiritual excellences.

The sickness, which terminated in her death, was lingering and accompanied with much bodily suffering, yet her fortitude and patience never forsook her. Her trust in God never faltered. While the friends who watched and suffered with her could not,—dare not but hope for her recovery, she looked calmly forward to what she felt would be the issue, and spoke of it with composure. Though the affections of a wife and the yearning solicitude of a mother were strong in her, yet she was able to resign herself cheerfully to the will of her heavenly Father.—Her death was as serene and peaceful as her life had been innocent and useful, and the smile which lingered on her features, after the spirit had taken its flight, seemed as if awakened there by some glimpse of celestial brightness, which had burst upon her unsealed vision.

Mrs. Stephens has left behind her a large circle of attached friends, who will miss and mourn her; and there is one who will mourn her departure, with a feeling of desolation which nothing can relieve but the remembrance of her virtues, and the conviction that she has been translated to a higher sphere of usefulness and happiness. C. R.

DEATHS BY DROWNING.—We have seen in the papers an unusual number of deaths by drowning this winter, probably arising from a carelessness on the part of young persons in skating. It is now the height of the skating season, and we refer to the subject only to give one word of warning to those who enjoy this very pleasant and healthful amusement. Beware of the thin ice.

[For the Register.]

A RECEIPT FOR PRESERVING APPLES;

OR, HOW TO MANAGE THE BOYS.

"Depend upon it, Mrs. Flynn, the boys in this neighborhood are a bad set, and you'll never be able to keep them from stealing your apples." So said Aunt Dolly, as she stood by the gate of Mrs. Flynn's little flower-garden. But Mrs. Flynn only shook her head and answered "We shall see."

"Perhaps so," responded Aunt Dolly; "but I've lived here more than thirty years, and my tree has been robbed every year." The gate shut with a sharp click behind her, and Aunt Dolly turned her face homeward.

Mrs. Flynn, or Aunt Nelly, as she was generally called, was a poor widow, who, from the earnings of a life of toil, had laid by enough to purchase a small house with a garden attached, in a little, quiet, out-of-the-way village. The next house was owned by Aunt Dolly Bent, who had occupied it more than thirty years. In the garden of each stood a fine large apple tree, with whose fruit the boys were well acquainted, to Aunt Dolly's cost.

The next evening, Aunt Nelly was stooping down to tie up her china-asters, and was hidden by a currant bush from the road, when she heard the laughter of some boys who were passing. "Aunt Nelly's apples are most ripe," said one. Aunt Nelly rose, and looking over the fence, remarked, "Yes, boys, they are almost ripe. I think they'll be fit to pick in a fortnight. Wouldn't you like to pick them for me, and take your pay in apples?" The younger boys hardly knew how to take so unusual a proposition, but the oldest replied that they would be glad to do it. "Well," said Aunt Nelly, "if you'll come along in about a fortnight, you shall have as many as you can carry away." She resumed her gardening, and the boys went on, stopping, however, opposite Aunt Dolly's tree. She was sitting at her window, and the moment she saw them, called out, "Go away boys! I know what you want, prowling round here. You'd steal my apples if you had a chance, but I'll borrow the Squire's dog and chain him to the foot of the tree. Go away! I say."

Some two weeks after, Aunt Dolly, on opening her front door in the morning, saw her tree almost entirely stripped, and, without pausing to ascertain the extent of the injury, she ran directly towards Mrs. Flynn's, supposing that she too had met with a similar loss. What was her surprise to see Aunt Nelly standing at the door, watching the frolicsome movements of three or four boys who were picking her apples. "How can you let the little thieves touch them?" exclaimed the panting old lady. "They'll go off with their pockets full, I'll be bound." "So they will, for I've promised them their pockets full for picking them," answered Aunt Nelly. Aunt Dolly related her loss, and while her neighbor condoled with her, she told her of her agreement with the boys a fortnight previous, adding, "I think, neighbor, it is the best way to treat boys as if you did not suspect them of wanting to steal."

"I'll try it myself, next year," said Aunt Dolly. S. N.

For the Register.

MESSRS. EDITORS: There is another curious fact, which perhaps your readers may not all be aware of, that the two last verses of 2d Chronicles, concerning the proclamation of Cyrus, are the same with those which begin the following Book of Ezra. The broken sentence, with which the book of Chronicles ends, is completed in the third verse of Ezra. This may very naturally be accounted for by supposing an error of the transcriber, who instead of stopping at the end of Chronicles, wrote two or three verses into Ezra, before he discovered his mistake, and then forgot to erase the superfluous verses. Another suggestion is that it may have arisen from the fact that the Jews, in the public reading of their Scriptures, to avoid ending with the recital of any calamity, producing dejection, add the commencement of a new paragraph, or repeat a portion of that which preceeds, in order to finish with something consolatory.

I have only to add that both versions, ours and the Catholic, are alike in this particular.

T. B.

Neither of the above suppositions is improbable, though neither is necessary. Ezra has by pretty general consent been regarded as the author of the Book of Chronicles, and he must have been the author of a part, and the editor of the whole of the book that bears his name. He regarded this last no doubt as an additional book of Chronicles,—a part of the same great historical work with the two preceding books. It was not an unusul practice among ancient authors to commence a new book with the concluding words of the preceding. Polybius furnishes a case in point.—[EDS.

SYRACUSE, N. Y., SOCIETY—REV. S. J. MAY.—At the Annual meeting of the members of the Unitarian Congtegational Society of Syracuse, held on Monday evening Jan. 7, 1850, the following preamble and resolutions, were unanimously adopted.—

Whereas, the term for which the Rev. Samuel J. May, was originally engaged as Minister of this Society, will expire on the first day of April next, and before another meeting of the members of the Society will regularly occur; and whereas the termination of that engagement furnishes a proper occasion for the members of the Society to express their feelings towards him for his labors in the past, and their wishes in relation to a farther continuance of the connection which has existed between them, now therefore it is

Resolved, That the ministry of the Rev. Samual J. May, to this Society during the five years now about to terminate, has been of the most pleasing, harmonious, and acceptable character; that the faithfulness and ability, with which he has discharged the duties imposed upon him, are best shown in the steady increase of the Society, in numbers, in temporal prosperity, and in moral influence; and that the relation which he has sustained to us as our minister, has been maintained in such a manner, as at all times to command our respect, win our confidence, and secure our lasting and effectual regard.

Resolved, That it is our unanimous wish and desire, that the connection of minister and people, which has so happily existed between us for the last five years, should be indefinitely continued; and the Trustees of the Society are requested, and hereby are fully authorized, to take such measures, and make such binding engagements, as may be necessary to carry out the views and wishes of the Society, as expressed in this resolution.

Resolved, That a copy of these Resolutions duly authenticated, be presented to Mr. May, and that copies be sent, for publication in the *Christian Inquirer* at New York, and in the *Christian Register* at Boston.

(Extract from the records.) D. P. PHELPS.

☞ Rev. T. D. P. Stone has resigned the office of Chaplain and Teacher in the State Reform School.

ECONOMY.

ANECDOTE OF JUDGE SMITH OF NEW HAMPSHIRE.

The late Chief Justice Parsons of Massachusetts used to relate the following anecdote of Chief Justice Smith of New Hampshire. Judge Parsons had spent the night at Judge Smith's house in Exeter, and on coming down in the morning was asked with some emphasis, how he liked his bedstead. Judge Parsons said that he liked it very well, but saw nothing remarkable about it. "Remarkable or not," said Judge Smith, "it cost me ten thousand dollars." "How was that?" asked Judge Parsons. "Why," said the New Hampshire Judge, "my wife thought our old bedstead not quite good enough for the guests' chamber, and therefore purchased a new one. But the new bedstead made the other furniture in the chamber appear mean. So the whole chamber was newly furnished. Then the parlor furniture was found to be old-fashioned, and that had to be replaced. After the new furniture was procured, the house was discovered to be unsuitable, and a new house was bought. So that the bedstead that you slept upon last night cost me ten thousand dollars."

How many are there among us, who are led step by step into expenses altogether beyond their original intentions, and beyond their means. One new article requires another to match, and these, a third still more expensive, till serious embarrassments are thus caused.

NEW PUBLICATIONS.

DISCOURSES AND DEVOTIONAL SERVICES: by Russell Lant Carpenter, B. A.

We regret that we have not earlier introduced this excellent little volume to the notice of our readers. It consists chiefly of practical sermons prepared in the ordinary course of the author's pastoral duties; and they indicate throughout the devoted and zealous pastor, mainly intent on the adaptation of the resources of his own scriptural knowledge and general intelligence to the wants and needs of his congregation. They are not dissertations or essays, but Christian homilies.—Among other merits, we are particularly struck with the author's skill in the management of his text, eliciting from it, (in almost every instance,) a richness and diversity of spiritual signification of which few would deem it capable, and this without wresting or obscuring its literal sense, or doing violence to the laws of interpretation. This art, which is a rare and happy one, lies, we conceive, full as much in the choice of texts as in their treatment, inasmuch as there are some texts on which the attempt to engraft a double or manifold sense, however ingenious, seems forced and unnatural, while there are others so suggestive in their very terms, as to make us impatient of the limitations imposed by the context or by the canons of rigid criticism. As admirable specimens of this class of sermons, we would name the *first* and the *ninth* in the volume before us, the former on the words, "It is written," illustrative of the efficacy of scripture, that is, of the *writtenness* of the word, on the conscience and the life,—the latter under the text, "Who shall roll away the stone," developing the principles and models of divine aid in removing the various obstructions to our clear vision and assured hope. But we need not speak of single discourses,—they are all of them excellent, bearing the marks of clear thought, quick fancy, sincere faith and warm affection. The last forty pages of the volume consists of addresses at the Holy Supper, and devotional services.

THE CHRISTIAN OBSERVATORY:

Our position and theological relations may possibly disqualify us, to some extent, for a perfectly just and impartial judgment of the "Observatory." Indeed, it is some considerable time since we looked into it. But as some of our readers may be interested to know its character, we cheerfully call to our aid a witness of its own brethren, out of the same Household of Faith,—whose criticism, if it has not received a too friendly and favorable bias from the consideration just adverted to, may be supposed to be fair. The *Independent*, in its last No., says of the Observatory:

"This spunky little Monthly, which has been under tutors and governors for a year past for the improvement of its manners, has relapsed into the hands of its original Conductor, and is to make another endeavor to live by its wits. These are not very numerous; but they are kept in motion with such incessant activity, and made to snap and bow-wow at so many things, as almost to produce the impression of numbers. There is an air of resolution about it, too, and a perfect rush of self-forgetfulness in its ardor for friends, which is irresistibly interesting. In the number before us it 'sets down its foot' for the protection of a friend, as if it were Samson himself—not merely with the jaw-bone of an ass, but with his vigor to wield it; and commands that none attack Mr. Dyer's treatise on Inspiration, but one "who dares Orlando's fury face." Its valiant Editor *even ventures to declare*, in general terms, that when heresy 'comes rushing at him with open throat, he shall neither fly nor hide;' and considering the size of his Magazine and the quality of the teeth which are its weapons of defence, there is really a moral courage exhibited in the resolution which must command the respect of the Church Universal. We sincerely hope that our active little contemporary may live to be bigger, and a great deal better; and that the good effects of its past year's tutelage may be increasingly apparent.

"The present number contains in all six articles; with several superadded pages of miscellaneous Observations. Four of the articles average nearly five pages a-piece, and are as exhaustive of their subjects as would naturally be anticipated.—The other two we have not ventured to open. The allusion to this Journal, at the commencement of the Observations, shows an ingenuity of misrepresentation which must have required considerable practice; and as published by the proprietors of the *New England Puritan*—who now own the Observatory—is a delicate attention on the part of those gentlemen which we fully appreciate."

THE DRAMATIC WORKS OF SHAKSPEARE. Boston: Phillips, Sampson & Co.

Numbers six and seven of this fine and cheap edition of Shakspeare, contain, "Much Ado about Nothing," with an engraving of Beatrice, and the Life of Shakspeare, with a handsome engraving of the poet from the picture in possession of the Duke of Buckingham. No edition of Shakspeare has been published in this country which we should prefer to this.

OLD PORTRAITS AND MODERN SKETCHES: by J. G. Whittier. Boston: Ticknor, Reed & Fields, 1850.

This is a beautifully printed volume. The sketches themselves are well done and will well repay the reader. Whittier is another evidence of the truth that the poet is likely to be the best writer of prose. He shows the same felicity of style in these sketches, which he does in verse. Whoever neglects to read what comes from his pen, may be sure that he has lost something which he has cause to regret.

A GEOGRAPHICAL SKETCH OF ST. DOMINGO, CUBA, AND NICARAGUA: by a Traveller. Boston: Eastburn's Press, 1850.

This pamphlet contains remarks on the past and present policy of Great Britain affecting these countries, and treats of subj

GENERAL INTELLIGENCE.

MISSIONARY MEETING.

The meeting in behalf of Missionary operations under the direction of the Unitarian Association, held at the Church of the Saviour, on Sunday evening last, was well attended, and was very spirited and interesting in its character. The meeting was opened with prayer by Rev. Mr. Waterston, after which the Missionary Hymn, by Bishop Heber, was sung. Hon. Stephen Fairbanks announced to the meeting that he had the pleasure of securing the services of Hon. Geo. S. Hillard to preside.

Mr. HILLARD, on assumig the duties of the Chair, said he had no purpose in doing so, but to say that the objects of the Association in promoting the extension of its views, met with his hearty concurrence. As Christians, we do not profess to be propagandists; but he believed it to be our peculiar duty to extend the blessings of the Gospel to those in our own country, who were to all intents and purposes, heathen. There are places, it is well known, in the United States, which, religiously speaking, are deserts in which the people are cut off from all the benefits of Christian instruction. To furnish each place with the means of Christian culture, is clearly our duty.

An important method of performing this duty, was that of training up young men in principles much needed to meet the wants of the community. We deem it important that the power of the Gospel should be committed to the hands of an educated clergy. Such an education was demanded of them so as to enable them to keep pace with the progress of the age; not mere book men—but men having mingled with their learning such a knowledge of mankind, as shall not remove them from public sympathies. But little was to be expected in these days from unlettered clergy,—the standard of education is too high to expect them to do much good. In connection with the labors of such men, was to be considered the effect of the circulation of good books—and what ones more suitable could be circulated than the writings of Dr. Channing, whose lips were touched with a live coal from the altar of God? In the present progress of our country in material things, when we are making prodigious strides to power, wealth and influence, the knowledge of these facts should bring with them convictions of corresponding duties and responsibilities. Let us do as we will, there is great danger of being outstripped in the race with worldly prosperity.

Upon the advent of Christianity had commenced the great truth that all men in the sight of God, were equal; the Declaration of Independence did but set forth that all men were free and equal in law, and these declarations imposed a corresponding task and obligation to preach and practice the truth with power, energy and life; to resist the down-dragging tendencies of the world. There is a large class of thinkers with whom he did not sympathise, who sought to remedy the evils of the world by mechanical contrivances. Such means would result in no good. Nothing but Christianity could furnish the means to remedy the downward tendencies to which our country is subject in its prosperity.

Mr. Hillard concluded by saying that as a layman, he felt that the clergy of our denomination needed the sympathy of the layman in their labors. They had thrown off much of the character of the priest, which had distinguished the clergy in times past, and had freely engaged in the various active benevolent measures for the improvement of the condition of mankind; in so doing, they had a peculiar claim to the countenance and support of laymen. He trusted that they should all preach the Gospel and labor continually for the good of our fellow men.

Rev. Dr. GANNETT said he regretted the unavoidable absence of a brother, who was expected to speak on the occasion; but if there was one unfortunate circumstance in connection with the meeting, there were many fortunate ones. It might be considered fortunate, that under the smile of Providence, pleasant weather had been provided; it was fortunate, also, that the beautiful house in which the meeting was held, was lighted up by artificial means for the first time, on that occasion; the meeting was fortunate also, in its chairman, in the presence of brethren from a distance to take part in its exercises, and in the return of the brother from his three months' travel to spy out the nakedness of the land, and to ascertain its capacities and desires; it was also fortunate in the presence of one from across the ocean, whose countenance we greet in the friendship of our Christian hearts, and most fortunate that the call for the meeting originated at the desire of many laymen of the church, who wished another meeting that they might manifest their sympathy in the cause which it was designed to promote.

Rev. Mr. HOLLAND, Secretary of the Association, said that in the course of his journey to the West, impressions had been made upon him by four different classes of persons who were demanding the aid of our ministry, with its hopes and influence. The first class was composed of those who had large claims from having been brought to us by inquiry. Many of these were the leading and influential men—lawyers, merchants and physicians—found in almost all the growing towns of the West; they were not very numerous, but of sufficient numbers to form a nucleus for societies which would be self supporting in the space of two years. In one town in Ohio he became acquainted with an interesting state of things, resulting from discussions in a Presbyterian Sabbath School. The discussions were conducted by an Elder in that church, and the effect was such as to produce the prevalence of views in accordance with those we cherish. Another instance occurred in Wheeling, (Va.,) of a similar character, resulting from discussions in a Union Sabbath School. The second class referred to, was made up of reformers, philanthropists, many of whom were persuaded that they find sympathies in their measures only from our denomination. Of this class, was a Presbyterian he met with, who was willing to spend all his time in the circulation of books in Illinois. The third class were those who have gone out from us, and are scattered throughout the West, who are hungering and thirsting for some one of their own views, to break unto them the bread of life. The fourth class are those who are entirely destitute of religious privileges—in places like Cairo and Keokuk, where religion is trodden down—in such places it is proper that we should go forward and help to bear the brunt of the battle. It might be added that a fifth work to be done, was that of circulating, immediately, the works of Dr. Channing, from some point where they can easily be transported. Something had been said of the freedom of this work from a sectarian character; could the spirit in which the brethren in the West labored, be seen by all in the East, they would be ashamed of indulging in sectarian feelings. There is no narrow, bigoted, contracted spirit in their labors—they are glad to sacrifice themselves in imitation of the Apostles, and they grieve to see a narrow, contracted spirit in those who profess to be Christians.

Dea. GREELE followed in a few remarks and said, that he trusted that those, he was about to address, believed the Gospel of Christ to be the power of God, and the wisdom of God for the salvation of the world—and he hoped that there were many in the assembly, who were ready to acknowledge, that they had found this Gospel the power of God, and the wisdom of God for the salvation of their own souls. This acknowledgment involves the correspondent obligation on us freely to communicate, what we have freely received, and what we have found of priceless value to our own souls.

The society, at whose request we are convened, have called us together this evening for the purpose of soliciting our aid in this divine beneficence. Their object, as I understand it, is to strengthen feeble societies of our own faith in our own dear New England, and to spread our views, as far as may be, over our wide domain. It is to co-operate with him, who came into this world to impart to it a religion of divine authority, and of universal extent; a religion, which as sure as God's word is true, is destined to pervade the world as extensively and by human instrumentality too, as the waters cover the mighty deep. It is to co-operate with him, who in the kingdom, which he came to establish, claims nothing short of the conquest and subjugation of the whole world, by the power of truth and righteousness, to his Father and our Father—to his God and our God.

What a glorious destiny awaits us, if we will but enter on the labor, which it is appointed us to perform. Yet, as strange as it may seem, and pitiful as strange, objections are made to the performance of this work.

There is a spirit, but too prevalent among us, which has been most appropriately called individualism, as it makes religion only an individual concern between man and his Maker. I contend that this spirit is as anti-christian, as it is anti-humane. It is the very spirit of him, who said, "Am I my brother's keeper!" and whose short history was written for our admonition, and not for our imitation; yes the very spirit of him, who slew his brother, thus suggesting to us, that the organ of neglect, if there be such an organ, may be in close proximity to the organ of destructiveness in the human brain. It is to be hoped for the elect's sake, and for the sake of the diffusion of truth and righteousness, that this sect of Cainites, whose name is legion, may be diminished by the power of conscience, quickened into sensibility and activity, through the proceedings of this evening.

Granting, as far as belief is concerned, that religion is a matter between man and his God, yet, I contend, so far as actions, which are the sequence of faith, are concerned, religion is a matter between man and his fellow men, as well as between man and his Maker. We are as much bound to afford appropriate nutriment to the undying souls, as we are to give food to the perishing body of our famished brother. While then we provide for the material frame of our brother, which is but the outer temple of the man, let us not, for Heaven's sake, neglect the divinity, enshrined within.

Another objection to missionary efforts, is that—that the distant parts of our country, where we propose to operate, are already occupied by other denominations. Catholic, Episcopalian, Orthodox, Baptist, and Methodist missionaries are already there. I rejoice that it is so. I care not how many *ists* and *isms* may be there. The more the better, both for them and for us. I believe there is room for us all without jostling and elbowing each other. Many of our kith and kin, who have gone out from our midst, and settled in distant parts, are hungering and thirsting for the religion, we propose to give them.

There are many letters on the table of our Society, calling on us as urgently for the bread of life, as did famished Ireland a few years since, for the products of our abundant harvests. You have given us, say they, a taste for your religion, through the writings of Channing, Ware, Peabody, and Greenwood, which you have sent us. We want now the instruction and sympathy of the living preacher to enforce the doctrines of the silent page. Let us be gladdened by his presence, and be cheered, while he gives us the hand of fellowship, as the token of your fraternal love.

There are my Christian brethren, fallow fields reserved by our Master to be broken up, and tilled by our spiritual husbandry. There are also fields ripe for the harvest, whose sheaves are to be garnered up by us, if by any body, for the granary of Heaven. The Lord of the harvest has already staked out the fields, and virtually said to us; Occupy till I come. Be assured, though we commence labor at the eleventh hour, if we work faithfully and diligently, we shall share the reward of those, who have borne the heat and the burden of the day. How delightful the thought, that if true to our mission, we shall be able to join in the spiritual song of harvest home; Glory to God in the highest, for souls have been redeemed, and erring children have been brought back, through our instrumentality, to our Heavenly Father's home.

This work cannot be accomplished without pecuniary aid We therefore mean to call quickly on all classes and conditions of men and women for help. On the rich for checks on their bankers for our spiritual needs; on our friends of the other sext, to give us some of that glistening coin, now in their reticules. Only give it to us, and we promise, that it shall not rust in our hands. We engage to keep it bright in the service of Heaven. We intend to solicit those in moderate circumstances, and children also for their two mites for the treasury of the Lord.

What a blessed spiritual alchymy is this, by which our earthly substance, if given in faith and love, may be transmuted into priceless pearls, which will be placed to our account in the day of the final judgment of the world!

One word more in regard to the society, which asks for aid. It was formed more than twenty years ago, and has had the confidence and support of Channing, Ware, Greenwood, and many others, now in Heaven. I believe the statistics of the society will warrant me in saying, that, under its auspices, our Unitarian churches have more than doubled, and a flourishing theological seminary has been established at Meadville, which is now educating a glorious band of self-denying missionaries for evangelizing the West. I can assure you that the officers of this society are men of tried prudence, fidelity and zeal, who will faithfully apply, what you may cheerfully give.

I am not for cutting down this family tree of our own planting, which in times past has shed its fragrance far and wide. Let us, kind friends, spare this tree the axeman's blow, for there it much life and vigor in it still. Give it appropriate nutriment, that it may continue to expand and grow. Breathe upon its branches the breath of your sympathy, confidence, and love. Fertilize its roots with your gold, silver and copper dust—and my word for it, it will put forth leaves afresh, and yield abundant fruit, which shall be for the healing and nourishing of the sons and the daughters of our spiritual Zion.

I am happy to learn that there is here a beloved brother from our fatherland, whose writings are commendatory epistles to us all. He has come from that country, which annually spends millions of dollars for the spread of the Gospel in distant lands. I hope he will be able to report to our brethren, on the other side of the ocean, that we are beginning to be warmed and enkindled with missionary zeal. Let us then resolve in the presence of God, and of each other, that whatever may have been our past short-comings, we will no longer be laggards in this best of causes,—the cause, dear to our once crucified, but now ascended Lord.

Dea. Greele was followed by Rev. Messrs. MOUNTFORD and BELLOWS, Hon. Messrs. FEARING and FAIRBANKS, and Rev. Dr. GANNETT. We have prepared a full account of this interesting meeting, but the want of room obliges us to defer the remainder of our report till next week.

CHLOROFORM AND INSANITY. We copy the following from the report of Dr. Stedman, the Superintendent of the Boston Lunatic Hospital, to the city council. It is a novel and ingenious application of an anæsthetic agent to a case, which not unfrequently occurs among the insane.

"The medical and moral treatment of those sent here has continued to be the same as heretofore practiced. I would, however, notice one of a class of cases in which the treatment was of a novel character. A patient of a suicidal disposition was admitted in April last, who perseveringly refused to take any kind of sustenance for four days. After a little delay, and satisfying myself that there was no disease of the stomach or digestive organs, which acted as a hindrance to her taking food; in other words, that her illness was purely mental, I subjected her to the influence of Chloroform; and then, when she became unconscious, and before the muscles of deglutition became inactive, nourishing liquids, which were readily swallowed, were introduced into her stomach. She soon revived, derived strength from the food so unconsciously partaken of, and with little interruption, gradually recovered. I have since resorted to the same treatment in other cases, with a like beneficial result. My belief now is, that, in anæsthetic agents, we have a perfect preventive of self-destruction from starvation, in those cases, at least, where there is no organic lesion of the stomach."

SLAVERY AND THE UNION. Upon this subject, which is now engrossing the attention of the public mind from Maine to Texas, Governor Briggs has uttered the following noble sentiments. They form a portion of his late annual address:

"The people of Massachusetts, come what may, will be faithful to the Constitution and the Union. Her patriotic statesmen helped make that Constitution, and her citizens agreed to and adopted it. She would not knowingly withhold or violate any right secured by it to any citizen or section of the country.

"Her opinions upon the subject of slavery have been known to the world from the time of the declaration of Independence to the present time.

"As a member of the Union, she is content to leave slavery where it is left by the Constitution, that is, within the limits of those States where it exists. Whilst it is clear that Congress has no right to pass over the limits of a State to interfere with the institution of slavery within it, it is equally clear that no State has the right to push the institution beyond its own limits into and over the territory of the Union where it does not exist.

"Entertaining no doubt of the constitutional power of Congress to exclude slavery from its own territories, and believing that such exclusion is demanded by the highest principles of morality and justice, she never can consent to its extension over one foot of territory where it is not. If the other Free States concur with her in this resolution, the thing will be done, and consequences be left to themselves."

The Governor of Maryland in *his* annual address holds the following language, upon the same subject. It may be well to compare the two.

"If the union of the States can only be preserved by an unconditional surrender of clear constitutional rights, secured to its members: if the Federal Government, instead of a system of liberty, equality and law, is to be perverted into an engine of force, oppression and fraud, then indeed has the day arrived when the South, at least, must pause, in sorrow and anguish, to calculate its value. The crisis, though impending, is not yet come, and the evil hour of disunion, so much to be deprecated, may, it is devoutly to be hoped, be forever averted. Non-intervention is all the South has ever asked, and however reasonable the request, it has been more than once coldly, if not indignantly, refused. The time for reason and argument seems to have gone by, and the perpetuity of this mighty republic, with all the countless blessings which it is capable of imparting, must now rest upon the firm, united, temperate but determined action of the Southern States; and to this end, it is believed to be the duty of the representatives of the people of Maryland to reflect the sentiments of their constituents by the solemn declaration, in advance, of the unalterable determination of this State, in the event of the passage by Congress of the 'Wilmot Proviso,' or any similar scheme, to make common cause with the South, and to resist to the end the execution of a measure so palpably violative of her rights, and so pregnant with injustice, disgrace and degradation."

ANNIVERSARY OF THE MINISTRY AT LARGE IN PROVIDENCE. We think we express the opinion of all present when we say that the Annual Meeting this year of the Ministry at Large in this city held on Sunday evening, Jan'y 13th, in the Westminster Church, was an occasion of more than usual interest. The large number in attendance, and the attention given throughout the service, occupying more than two hours and a half, plainly showed, that the work is one not without the sympathy and approbation of many hearts, and we hope we may be able to add, after the amount of the subscription for the new year is made known, of many pockets also.

Mr. Stone's Report, prepared as he said at such odd intervals as he could snatch from the absorbing and multiplying duties of his mission, embodied many facts, and a great amount of information bearing upon the condition of the very poor in this city, of the two classes, virtuous and vicious, but especially the latter, which should be widely known and pondered by those who regard the influence of present causes upon ultimate results of crime and misery amongst us.—By a succession of pictures drawn with skill and truthfulness Mr. Stone presented particular examples of suffering, poverty and forlorn wretchedness that had come under his notice in the large experience of three thousand visits made to the abodes of want and destitution during the year. He carried his hearers into rickety hovels, down into foul dark cellars, and into narrow desolate upper rooms where no fires blazed to cheer and warm, and where was little of decent apparrel to cover freezing, or food to sustain famishing bodies; and more, where were no tender domestic joys to solace and bless. He represented the alarming increase of juvenile mendicancy, and the utter indispensableness—notwithstanding a House of Reformation for youthful delinquents is in process of establishment—of more extensive provision for the wants of this class of persons.

But from the dark mountains of evil, found in the wider field of the community at large, which not faith alone, but only hard labor and deeds of sacrifice can remove, to the more limited sphere of his own parish the minister could turn and speak of results more encouraging than any which had been exhibited before. A larger harvest of precious fruits had just been, and was to be gathered. The various necessary means and appliances for doing good were now more at hand for active use, and a goodly company of zealous co-laborors were around. Besides the usual ministrics of two services on Sunday, and a meeting for conference exercises in the evening and neighborhood meeting during the week, there are connected with the chapel a flourishing Sunday school an evening school for adult females, an Employment society furnishing various kinds of sewing work, with a store where the articles made are sold, and several other minor agencies to help out the good work.

After the report, interesting addresses were made by Rev. Dr. Hall of this city, and Rev. Mr. Osgood, of New York, the election of officers for the new year was held, and with appropriate music by the choir, at half past nine, the meeting closed. J.

☞ We desire to call the attention of oureity readers to the course of Sunday Evening Lectures, advertised in another column, to commence to-morrow night. Most of the clergymen of our city congregations are to take part in them, we believe. The plan is well arranged, and the subjects of deep interest and importance; and we trust that large audiences will be assembled to hear them.

HON. THEODORE LYMAN. Governor Briggs, in his late address to the Senate and House of Representatives, alludes to the benefactions of General Lyman in the following language. It is a just tribute to the memory of one of our most generous citizens, whose enlightened Christianity is worthy of the highest commendation. May others, who are similarly situated, emulate his noble example.

"I cannot here forbear to allude to the lamented death of that early friend and patron of this Reform School, the late Hon. Theodore Lyman, of Boston. In his life-time he gave and delivered to the institution twenty-two thousand and five hundred dollars. He lived only long enough to see so much of the fruits of his munificence as to satisfy him of the wisdom of that mode of liberality. Following the dictates of his generous heart, in two codicils to his last will he added fifty thousand dollars to the sum which he had before given. The words of his last codicil are,—"In addition to the sum of *thirty thousand dollars* given, in the preceding codicil, to the Reform School established by the State at Westborough in this Commonwealth, I now give the further sum of *twenty thousand dollars*; and I declare it to be my will, that the whole and sole object of these two donations of thirty thousand dollars, and of twenty thousand dollars, respectively made to my native State, in the two codicils attached to my last testament, is to aid in enabling the Legislature of the same to establish in the town of Westborough an institution, or institutions, on the most approved plan for the proper discipline, instruction, employment, and reformation of juvenile offenders, whether male or female, or both."

Noble benefactor! Friend of the young, the wayward, and the poor! When the bloody laurels of the warrior and destroyer of his race shall be despised and trampled in the dust by an enlightened and christianized humanity, the names of such benefactors as Theodore Lyman will be remembered and revered, and the generations of the poor will rise up and bless them.

Most men of wealth hoard up their riches, and hold on to them till death unfastens their grasp, and then leave them to heirs who in too many cases know not how to use them wisely, or reluctantly give them to some public object, so tied up and restricted as often to defeat the very purpose for which they are intended.

Unlike this class of rich men, General Lyman wisely anticipated the gratitude of posterity, and in his own lifetime had the satisfaction of seeing and approving the expenditure of a large portion of his bounty.

As an act of justice to his memory, I suggest to you the propriety of connecting his name with that of an institution which he has so largely contributed to establish."

SUNDAY EVENING LECTURES.—A course of Lectures, on "the Relations of Christian Doctrine to Personal Religion," will be delivered on Sunday Evenings, by the ministers of our churches in this city The subjects of the several Lectures will be as follows:—

1. Introductory. Importance of opinions as the basis of a Religious life.
2. God—His Holiness, Sovereignty, Paternity.
3. Christ—His Mission, Character, Mediation.
4. Man—His Nature, Condition, Destiny.
5. Sin—Its Origin, Properties, Effects.
6. Regeneration—Its Necessity, Methods, Results.
7. Christian Growth—Faith its root, Effort its law, Perfection its end.
8. Divine Help—Ordinary, Special, Immediate.
9. Spiritual Life—In the Closet, in the Church, in the World.
10. The Bible—An Authority, a Study, a Blessing.
11. Life—A Trust, a Discipline, an Achievement.
12. Society—Its Constitution, its Influence, its Claims.
13. Immortality—The Inheritance of Man, the Revelation of the Gospel, the continuation of Progress.
14. Retribution—Its Certainty, its Nature, its Importance.

The first Lecture—"on the Importance of Opinions as the basis of the Religious Life," will be delivered to-morrow evening, Jan'y 20th, at the Church of the Saviour, Bedford street. Services to commence at 7 o'clock.

MISSIONARY EFFORT.

At one of the late meetings, held in the vestry of the Church of the Saviour, for the purpose of raising money to aid the missionary efforts of the American Unitarian Association, a Committee of twelve was appointed, to adopt measures for that purpose, consisting of the following gentlemen.

Rev. Charles Brooks,	Francis Alger,
William Thomas,	Geo. W. Warren,
Thomas Tarbell,	Geo. Callender,
Henry H. Fuller,	James Whiting,
William Brigham,	Eben Dale,
David Reed,	W. D. Cooledge,

The Committee are making good progress in their work; and we learn with much pleasure, that in the Society worshipping in the Church of the Saviour, Mr. Waterston's, the sum of over one thousand dollars has already been raised, and that their subscriptions are still going on.

APOTHECARY. SMITH & MELVIN, 325 Washington street, under Amory Hall, continue to give particular attention to the *prescripta* of Physicians and the medical requisitions of families. Confining themselves as they do principally to the legitimate business of the apothecary or scientific and practical Pharmacy, and having unusual facilities for importing and selecting their medicines, customers may be assured of the purity and genuineness of every article dispensed at their establishment. june23

☞ AMERICAN UNITARIAN ASSOCIATION. The Treesurer acknowledges the receipt of the following sums.

From Auxiliary Association, First Parish in Bingham, additional,	$39 00
From Ladies' of Unitarian Society in Framingham, to constitute their Pastor, Rev. Jas. H. Phipps, a Life member,	30 00
From Unitarian Society in Sandwich,	26 00
" Wm. Bradish, Esq., of Woburn,	1 00
" Mrs. Cochran of Northampton,	5 00
" Rev. Mr. Brigham's Society in Taunton,	50 00
" Auxiliary Association in Rowe,	15 15
" " " in Troy, N. Y.,	50 00
" Rev. Mr. Stetson's Society in South Scituate,	24 00
" " Osgood's " in Cohasset,	10 00
" Society in Lunenburg,	6 00
" Ladies' of Rev. Mr. Pike's Society in Dorchester,	65 00
" Hon. C. H. Atherton, of Amherst, N. H.,	50 00
" Unitarian Society in Buffalo, N. Y.,	150 00
" Unitarian Association, Dedham,	70 00
" a Gentleman in Rev. Mr. Frothingham's Society, Salem,	2 00
" Isaiah Sangs, Esq., of Cambridge,	50 00
" Hon. Albert Fearing of Boston,	100 00
" Auxiliary Association in Rev. Dr. Gannett's Society, Boston,	145 25
" Geo. W. Warren, Esq., of Boston,	50 00
" Auxiliary Association in Templeton,	4 00
" a Friend to constitute Rev. M. G. Thomas of New Bedford, a Life Member,	30 00
" Rev. Mr. Buckingham's Society in Trenton, N. Y.,	6 63
" Auxiliary Association in Eastport, Me.,	25 00
" Ladies' of Unitarian Society in West Cambridge, to constitute their Pastor, the Rev. J. F. Brown, a Life Member,	30 00
" a Sabbath School Class,	1 00
" Rev. Mr. Babcock of Lunenburg,	1 00
" " Abiel Abbot, D. D., of Peterboro', N. H.,	2 62
" a Friend,	5 00
" Friends in Brookline,	5 00
" Auxiliary Association in Northumberland, Pa.,	5 50
" Unitarian Society in Springfield,	545 00

THE CHILDREN'S MISSIONARY.

☞ The Children's Missionary, Mr. Barry, has labored for many months in this city. He has obtained places for a large number of destitute children, has induced others to attend our day Schools and Churches, and has established a Sunday School, which has done much good and is increasing in usefulness.

At the present time many children who come under Mr. Barry's influence, are suffering for want of proper clothing. If any young persons have garments which they would like to have judiciously bestowed, they will be most acceptable, and will be gratefully received, if left at Mr Barry's residence, No. 6 Ashland Avenue, (near 660 Washington st.) or (if more convenient) at No. 11 Essex st.

R. C. WATERSTON.

*** If any children in the country, or sewing circle connected with our Churches, should desire to send a gift, it would be most welcome. tf dec8

☞ The Board of the Fragment Society tender their sincere thanks to Thomas B. Wales, Esq., for his liberal donation received at their late meeting. Such repeated acts of kindness cannot fail to meet the approval of Him, whose whole life was consecrated to the good of those about him, and whose precious example remains to cheer and encourage his humble followers. May he reward openly this firm friend of the destitute and cause to descend upon his future pathway, the beams of the Sun of Righteousness.

In behalf of the Board,
jan19 M. C. SMITH, Sec'ry.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, at the Chapel of the Church of the Saviour, at 7 o'clock.

Question: What seems most needed to increase the usefulness and efficiency of our Sunday Schools?
jan19 THOMAS GAFFIELD, Sec'ry.

☞ The undersigned Treasurer of the Boston Port Society acknowledges the receipt of Thirty Dollars from Rev. F. W. Holland, constituting him a Life Member of said Society.
Jan. 19, 1850. CHAS. HENRY PARKER, Treas.

MARRIAGES.

In this city, Jan. 1, at Trinity Church, by Rev Dr Fuller of Andover, Rev Jonathan Coe of Winsted, Ct., to Miss Susan, daughter of Eliab Whitman, Esq., of North Bridgewater.

Jan. 2, Mr Harding K. Cobb of Eastham, to Miss Amanda Burnham, of this city.

Jan. 3, Mr Joseph Morrill, Jr., of Roxbury, to Helen Elizabeth, daughter of Charles Brooks, Esq.

Jan. 3, Mr James Bell to Miss Mary Corbett, both of Brookline.

Jan. 5, by Rev Phineas Stow, Mr Walter R. Watson to Miss Mildred W. Ellis, both of Boston.

Jan. 6, Mr Francis Forsyth to Miss Lucy A. Smith.

Jan. 9, Mr George W. Holmes to Miss Mary A., daughter of John E. Kurtz, both of this city.

In Reading, Mr Sullivan E. Parker to Miss Emeline A. Pratt both of R.

In Newburyport, Jan. 3, by Rev Mr Withington, Mr John A. Arnold of Gloucester, N. J., to Ada P., daughter of Capt. Moody A. Thurlo.

Jan. 8, Charles Wills, Esq., of Newbury, to Miss Elizabeth Le Breton, only daughter of Henry Johnson, Esq., of N.

In Concord, N. H., Mr Caleb Atherton of Brighton, Mass., to Miss Lydia F. Emerson of Candia, N. H.; Mr George W. Hills to Miss Salome M. Cole, both of Lawrence, Mass.

In Keene, N. H., Mr Rufus L. Parker of Hingham, Mass., to Miss Mary E. Parker of K.

In Lexington, Jan. 6, Mr Joseph Armstrong of Boston, to Miss Mary Ellen, eldest daughter of Benj. Bosworth of L.

In New Bedford, Jan 6, John N. Cole, of Middleboro', to Abby Spooner of N. B.

Jan. 7, by Rev M. D. Thomas, Capt. John T. Jordan to Miss Mary Eastman, both of Boston.

DEATHS.

In this city, Jan. 5, Caroline, wife of Isaiah D. Richards' 51.

Jan. 6, of typhoid fever, Mr Oliver F. Kennard, Jr., formerly of Portsmouth, N. H., 27.

Jan. 8, Mrs Frances Curtis, widow of Mr Thomas Curtis, to whom she was united in a second marriage in 1814.

Jan. 8, of consumption, Elihu Johnson, late Custom-House Inspector.

In South Boston, Jan. 10, of consumption, Mrs Irene, wife of Mr Richard Martin, 46.

In Roxbury, Jan. 5, of inflammation of the lungs, Jonathan, only son of Jonathan and Sally W. Hill, 2 years; Jan. 7, Mrs Catharine W. Codman, wife of Henry Codman, Esq. Dec. 31, Albert W., eldest child of L. J. and Louisa E. Drew, 4 years.

In Dorchester, Jan. 15, Henry Humphreys, Jr., 15 years, son of Henry and Sarah B. Humphreys.

In Melrose, Jan. 6, Dr Levi Gould, in his 50th year.

In Beverly, Mrs Mary, widow of the late Robert Endicott, 88.

In Danvers, Capt. Levi Preston, aged 93 years—a native of the town, and the oldest man therein. Throughout his life he sustained the character of an amiable, upright, industrious, honest man. The father of eleven children, all of whom, excepting his third son, (Col. Daniel Preston,) who died a few years since, survive him, all married and settled in Danvers. He served five months with the earliest defenders of American Liberty on Winter Hill. The remainder of his life was spent as a farmer, over 70 years, on the same homestead where he died. Beloved in life, his memory will ever be cherished by all who knew him.

In Templeton, Jan. 9, Mr John Greenwood, 71. [New Hampshire, N. York, N. Jersey, Ohio and Michigan papers, will please copy.

In Westboro', Jan. 4, Catherine, infant daughter of Rev Dr Cutler.

In Newburyport, Jan. 7, Mr Charles C P. Belton, 47.

In Leominster, Dec. 26, Mrs Sarah Hawes, widow of the late Benj. Hawes, 90 yrs 3 mos.

In Yarmouth, Me., Jan. 3, Dea. Wm. R. Stockbridge, a native of Hanover, Mass.

In Olneyville, R. I., Jan. 7, Gideon Wilcox, 93, a revolutionary pensioner.

Died on the 8th Dec. last, near Mobile, Alabama, Mr Caleb Dana, formerly of Brighton, Mass., 61.

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For the Register.

THE CLOCK.

The slowly-moving fingers minutes find,
And hours, and days, and e'en the lengthening years;
As much before them still as is behind,
No want their circling movement ever fears.
How different Man! By sudden impulse driven,
Now in the distant past he seeks for rest,
Now in the far-off future is his heaven;
"He never is, but always to be blest."
His morn is with his noon, his noon with night,
His hand can never point to one true hour;
But marks one past or future in its flight,
For o'er the present he has lost all power;
Unlike the clock, whose ready tongue can all
The hours, and days of Time find voice to call.

J. V.

LAST WISHES OF A CHILD.

The following beautiful little poem was written by James T. Fields, for the Boston Book for 1850:

"All the hedges are in bloom,
And the warm west wind is blowing—
Let me leave this stifled room,
Let me go where flowers are growing!

Look! my cheek is thin and pale,
And my pulse is very low,
Ere my sight begins to fail,
Mother dear, you'll let me go!

Was not that the robin's song
Piping through the casement wide?
I shall not be listening long,
Take me to the meadow-side—

Bear me to the willow-brook—
Let me hear the merry mill—
On the orchard I must look,
Ere my beating heart is still.

Faint and fainter grows my breath—
Bear me quickly down the lane:
Mother dear, this chill of death—
I shall never speak again!"

Still the hedges are in bloom,
And the warm west wind is blowing;
Still we sit in silent gloom—
O'er her grave the grass is growing.

MISCELLANEOUS.

THE MOUNT OF ASCENSION.

BY THE REV. J. P. DURBIN, D. D.

For thirty-six hours, from three o'clock on Friday afternoon until the following Sunday morning, the most painful suspense and the intensest anxiety pervaded the city of Jerusalem; for, during these thirty-six hours the Lord of Life and Glory was in the grave. Hope and fear agitated the hearts of his enemies, for they had witnessed his miraculous powers when alive and remembered his declaration, that in three days he would rise again from the dead, if they should slay him. Confidence and doubt alternately swayed the minds of his few faithful disciples as they communed concerning the Lord Jesus, and his promises to them that he would rise from the dead. If one might ask for what the Divine Providence has been pleased to withhold, I feel strongly inclined to wish that a full and faithful record of these conversations of the disciples had been given to the world. It seems to me that they would have been the most beautiful and convincing evidence of the truth of the sacred story. This is evident from the naturalness of so much of these conversations as has been preserved to us. Who can read the following between two of the disciples, and their risen, but unapprehended Master, without feeling that the record is true? It is so natural, so touching, so beautiful, that we are satisfied that it must have sprung from the midst of the scene and circumstances alleged. The conversation took place on the first day of the week, i. e., on our Sunday; the day on which our Saviour rose from the dead.

"And behold two of them went, the same day to a village called Emmaus, which was from Jerusalem threescore furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed and reasoned together, Jesus himself drew near and walked with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one with another, as ye walk and are sad? And one of them whose name was Cleophas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted it had been he who should have redeemed Israel. and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body they came saying that they had seen a vision of angels which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even as the women had said; but him they saw not. Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory! And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went, and he made as if he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them that he took bread and blessed it, and brake and gave to them. And their eyes were opened and they knew him, and he vanished out of their sight. And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures! And they rose up and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread." (Luke, xxiv.)

Granting the previous promises of our Lord concerning his resurrection, and their accomplishment on the third day, and the excursion of the disciples to Emmaus, could anything be more natural, more truthful than the preceding conversation; and the immediate return of the disciples to Jerusalem, upon discovering their Lord alive! This is a specimen of one kind of internal evidence of Christianity which commends itself directly to the conscience and to the heart.

It was yet forty days to the time of his ascension, during which period he appeared occasionally and very suddenly, and for a brief space of time, to his disciples, in order to satisfy them of the certainty of his resurrection that they might be witnesses of it; and for the purpose of instructing them concerning the mission he was about to commit to them for publishing his gospel to the world. His appearances to his disciples, and his intercourse with them after his resurrection differed very strikingly from those before his crucifixion. Before his crucifixion he always appeared as one of them, and subject to the same conditions and accidents, except sin, and entered fully into their feelings, and freely into conversation with them. After his resurrection his body seemed to have new and wonderful properties, which belong not to matter. He appeared among them in closed rooms, suddenly, without opening the door, and as suddenly vanished out of their sight, as a spirit is supposed to vanish into thin air.* His conversation was brief, solemn, and accompanied with a peculiar awe and power. His body was no longer the natural body that was crucified on the cross and laid in the sepulchre, but it was now a spiritual body; for, as St. Paul says, "there is a natural body, and there is a spiritual body."—The change in him from a natural to a spiritual body by the resurrection, is the illustration of the change which will take place in his children.—His soul also participated in the wonderful advance which the resurrection made in the condition of his being, and hence gave forth the heavenly manifestations witnessed in his occasional intercourse with his disciples.

And yet even these wondrous appearances of the Lord failed to keep the disciples free from doubt. So slow were they to admit the miraculous story, instead of eagerly following cunningly devised fables, that they seem to have resolved on resuming their former occupation, which suggests the probability that they had relinquished all hope of the speedy establishment of the kingdom of God, as promised by their lately crucified Master. As they had been called by the Lord from the shores of the Sea of Galilee, so now, in their disappointment, they return thither; and, after consultation, Peter said to them, "I go a-fishing," that is, I will resume my former occupation, since I see no signs of the kingdom of God; and it is now more than a month since the crucifixion of Jusus of Nazareth. The other disciples said, "We also go with thee." We too will resume our former occupation. The Lord saw their despondency, and heard their consultations. The sun went down, and thus screened from the intense heat of an eastern sun (for it was in the month of May,) "they went forth, and entered into a ship immediately, and that night they caught nothing." As the day dawned, and they neared the shore to rest, they saw a stranger standing on the beech. The mildness and majesty of his mien, and the gentleness and tenderness of his address threw a spell over the wearied and desponding fishermen. He said, "Children, have ye any meat?" They answered, "No." "Cast," said he, "your net on the right side, and ye shall find." The sudden and miraculous success opened their eyes, and one said, "It is the Lord." Peter, with his characteristic impetuosity, threw himself into the sea, and hastened to the feet of his Master. So profound and convincing was the effect of this sudden appearance of the Lord, that the disciples durst not converse with him, only as he drew them on by questions.

His followers and friends seem after this to have assembled at Jerusalem in expectation of some decisive event connected with the promised kingdom of God. Doubtless the mysterious influences of the Divine Master had drawn them to the city. The time of his ascension was at hand. Preparatory to this, he joined them and gave them more particular instruction concerning the mission he was about to commit to them.—As Jerusalem was to be the centre of this divine mission, he commanded them that they should not depart from the city upon their mission until they should receive power from on high to qualify them for it. But this divine power, the Holy Spirit, which was to be given them, and which was wonderfully shed upon them on the day of Pentecost, was not sufficient to quality them for their heavenly work. It is particularly recorded, "Then opened he their understanding that they might understand the Scripture." How long the Lord "assembled together with them at Jerusalem" is not certain. The impression made by the Sacred History is, that he was with them for several days, explaining, "all things written in the law of Moses, in the Prophets, and in the Psalms concerning himself." (Luke, xxiv. 44.)

When he had fully instructed them in the Messianic Scriptures, he prepared for his ascension. The power of his presence drew his friends as well as his disciples close around him. And in the dusk of the evening, that he might escape the notice of the multitude, he passed out of the city eastward, crossing the Kidron, and wound round the southern flank of Mount Olivet, all following slowly and in silence, while he announced to his disciples the import and prospect of their perilous mission. "Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Go ye, therefore, into all the world, teach all nations, and preach the name of the Father, and of the Son, and of the Holy Ghost. All power is given to me in heaven and in earth, and lo! I am with you always even unto the end of the world."

As he pronounced these words he had advanced round the southern flank of the mountain, leading his disciples, "as far as to Bethany." There, as he uttered the last words of the divine benediction, he lifted up his hands, spreading them out, perhaps over, and perhaps touching the heads of his apostles. While in this act he was parted from them. He threw aside the restraint which for the time weighed down his glorious resurrection body, and it rose majestically and was carried up into heaven; and the clouds received him out of their sight, into that spiritual and glorious world where he sat down on the right hand of the throne of God, to make intercession for us,

It was at nightfall, and the parting was so solemn and glorious, and his pathway to heaven so resplendent, and the majesty and benignancy of his ascending person so enrapturing, that his friends stood motionless and speechless, "gazing up into heaven." through the bright opening which his ascension had left in the sky. There probably they would have continued to stand had not the spell been broken by two of the heavenly visiters who had descended to witness the ascension. From the midst of the illuminated clouds, where they lingered in pity and admiration of the astonished and bereaved disciples, they descended to the earth, and "stood among them in white apparel, and said, Ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The charm was broken. Ascending Mount Olivet from the edge of the village of Bethany (for this was as near,and a more private way back to the city), they halted on the summit to look once more into the heavens, after their ascended Lord. But the sky had recovered its usual serenity, and spread out its calm blue canopy, lit up with the countless stars of heaven. On the spot where they halted, the piety of subsequent ages erected a magnificent church, and that same piety, sublimated into enthusiasm and credulity, transferred the scene of the ascension from the humble village of Bethany, far down on the southern flank of the mountain, to its summit. Hence the church is called the Church of the Ascension. It is about half a mile due east from St. Stephen's gate, and about three hundred feet above the city. It is alone; neither tent nor hut is near it. And the only worshippers in it are a few monks; sometimes of the Greek order, and sometimes of the Armenian; as the gold of the one outweighs, in the judgment of the Pacha of Jerusalem, the gold of the other. And not unfrequently very unchristian contests occur for the possession of the church; and in these contests, it has more than once been reduced to ashes. The traveller sees it from the northeast part of the city, sitting beautifully on the sacred Mount Olivet; and if his piety or curiosity should lead him to ascend to it, he will be shown the footprint of our Lord, impressed in the solid rock, as he made the first bound towards Heaven. To this he will kneel, and will kiss it, if his faith waver not; or will turn away with regret and sorrow at the weak superstition that guards and worships an object so obviously apocryphal. In the general uncertainty, and frequent absurity of the sacred places shown to the traveller in the Holy Land, the free and intelligent Christian will see the wisdom and goodness of God. Had he designed those spots to be reverenced and worshipped, he would have provided for the certain knowledge of them. But in the kingdom of his Son he has made the divine glory and power to appear in the new and divine life which the gospel imparts to individuals and to nations, and not in the sacred localities, or buildings, or relics.—Sartain's Magazine.

* The Evangelists convey the same idea of the appearances and disappearances of our Lord, after his resurrection, as is found in the ancient classics, and still entertained, concerning the appearances and disappearances of departed persons, or supernatural beings. Our Lord had the power to become visible or invisible at pleasure. Luke says, "And their eyes were opened, and they knew him; and he vanished out of their sight." Not that he removed from their vicinity, but that he became invisible to them. So Æneas, in the sack of Troy, was separated from his wife Creusa, who perished unexpectedly. While he was searching for her, Virgil makes Æneas say, the mournful ghost and shade of Creusa appeared before his eyes, her figure larger than the life, and spoke to him. As he was about to reply to her, and throw his arms around her neck, *tenuesque recessit in auras*, she vanished into thin air.

In the same manner, Shakspeare makes the witches vanish.

BANQUO. The earth has bubbles as the water has,
And these are of them:—whither are they vanished?

MACBETH. *Into the air:* and what seemed corpors melted,
As breath into the wind.

A STRING OF PEARLS. Use soft words and hard arguments. . . . Friend's help is not to be bought at a fair. . . . Misfortunes are a kind of discipline of humanity. . . . The first part of wisdom consists in ability to give good counsel; the next to take it. . . . If your means suit not with your ends, pursue those ends which suit with your means. . . . Truth overcomes falsehood, and suspicion cannot live before perfect frankness. . . . Never carry a sword in your tongue to injure the reputation of any man.

A DAY WITH D'AUBIGNE.

GENEVA, Nov. 19, 1849.

On Friday evening last, my good friend La Fleur and myself, by previous invitation, visited Dr Merle D'Aubigne. He resides about a mile from *Chez Nous*, and about a mile from the centre of Geneva, in a little village on the border of the lake named Eaux Vives. It was dark, rainy and muddy, and by the time that we reached *Eaux Vives* all the polish was off our boots; but we passed such an agreeable soiree after we reached the hospitable mansion of Dr Merle, that we forgot all about the darkness, the rain and the mud. We were received in the parlor most cordially by Dr Merle and his lady. There were present his little daughter, a young Englishman, and a young demoiselle whom they called Mademoiselle Fanny, Dr. Merle (generally known in the United States as Merle D'Aubigne,) in his appearance is most commanding. Physiologically speaking, he is a perfect man. He is tall and very finely proportioned. I had been told in the United States that in his countenance he resembled Dr. Wayland, and the very first time that I saw him, more than a month ago, I recognized him from that fact. The resemblance of their features is most remarkable. There is to each the same piercing eye, the same shaggy over-hanging eyebrow, and as if to make the resemblance more complete, (although it may be considered a small affair) Merle D'Aubigne and Dr. Wayland wear their hair precisely alike, and each have the same proportion of gray sprinkled over their locks which were once so raven black. Madame Merle is a most agreeable lady, and in her noble appearance and finely cultivated mind is well worthy to be the consort of the great historian of the Reformation.

They were both very affable in their conversation and spoke much of the great Republic over the Atlantic. Dr. Merle spoke of America as THE country, and in a voice full of affection and eloquence he said that he looked upon it as one of the greatest of privileges to spread the light of knowledge, and to preach the gospel in that happy land.—For, said he, (elevating his ponderous arm every time he pronounced the word *higher*,) 'America is every year increasing, growing, pushing herself higher, *higher*, *higher*, and it is all important that the seed of truth should be scattered *now*, that the present generation may tell its effect upon your coming millions; for without Religion and moral guidance your country will be *nothing*."

The contrast between the Genevese Theologian and the young Englishman was not only very marked but laughable. The latter seemed to have one idea, and that was, England and her Church. In one of those sickly sentimental tones of voice, he spoke of the denominations of America, saying that they of the Church of England know very little of the many petty differences into which we were split up—that they merely ranked them all under three classes—Methodists, Quakers and Unitarians, (it is strange he never heard of Baptists, Presbyterians and Congregationalists.) It was his candid opinion that Puseyism had done a great deal of good by bringing *the* Church back to *forms*, for many in the Church were getting to be almost Methodists. In the same strain, he bitterly complained that *Punch* had ridiculed Prince Albert!

At the table every thing was very simple. It was my good fortune to be placed at the right of Dr. M., so that I had an excellent opportunity to enjoy his sparkling conversation. He exhibited a great deal of pleasantry in explaining to me the armorial bearings of Geneva which were stamped upon the butter. The coat of arms consists of the right half of a crowned eagle, and a key; the whole surmounted by "Post Tenebras Lux." He says that Geneva claims to have been an imperial city, hence the Roman eagle; afterwards becoming the seat of a Bishopric, the key of St. Peter occupied in the armorial bearings the place of the sinister half of the eagle. He added that the ancient *Genevois* used to say that they were furnished with half a turkey, while the key was the "open sesame" of the wine cellar.

The repast ended with some fine, large roasted *chestnuts*. I had read in America that the Waldenses of Piedmont lived almost upon the chestnut. Judging from our little chestnut in the United States, I thought it would be rather hard living. But the *chataigne* of Europe is almost four times the size of ours, and there is a large quantity of nutriment in them. These large chestnuts are sometimes imported to the United States, under the name of Italian chestnuts.

After tea the Bibles were brought and the whole family joined in reading the 5th chapter of Deuteronomy. When they had finished the chapter he turned to his little daughter and asked her if she understood the meaning of the injunction of the Israelites to teach the law and the commandments to their children. He then proceeded to some general remarks in a manner of touching simplicity, and spoke of the goodness of God in giving us things that we had not—and our proneness to forget Him. The Jews were commanded to *remember* these statutes in *every place*—when at home, when abroad, when travelling, when resting, when amid the stillness and solitude of Judea's mountains, or when in the throngs of the Holy City. A prayer was then offered up by my friend La Fleur, after which we resorted to the cheerful *foyer* of the sitting room. The conversation turned on various topics. Dr. M. spoke of several of our most distinguished clergymen, and, as I mentioned above, seems to have very just appreciations of our country, our institutions, and our public men. He entertained us very much with an amusing account of a tour that he had made to Mont St. Bernard last summer, where he met several Americans, one of whom he travelled with a day before he ascertained what countryman he was, so perfectly can our citizens by their flexibility adapt themselves to every land. First he took him to be a Swiss Notary, next an Italian Refugee, then somebody else, but by an accident at the hospice of St. Bernard he discovered that the gentleman in question was a well known clergyman of the middle States.

While our country filled him with admiration, he seemed almost to despond of the great countries of Europe. The affairs of Rome were mentioned; also the name of Dr. Achilli, in whom every christian and every liberal man in Europe and America takes such an interest at the present time. Dr. Achilli is imprisoned for distributing the Bible, and for silently and prudently making known the truth at Rome, under Mazzini. Great exertions have been made in England, and by the direct orders of M. De Tocqueville to the French Minister, M. Corcelles, but nothing can be effected, and it is the opinion of Dr. Merle that Achilli will not be released as long as the Pope has the power. The great head and front of Dr. Achilli's offence is, that he was once an Italian Priest, but is now a Protestant.

At ten o'clock we bade adieu to the family of Dr. Merle, and shall always remember that evening as one filled with pleasant recollections. As I passed through the well lighted entry, I saw hanging upon the wall a large map of the United States. But it is a little behind the times, great and comprehensive as it appeared in large states, and mighty lakes, and innumerable rivers. There was no sign of Texas being one in our National Galaxy. New Mexico was certainly not thought of, while Oregon (I did not look very closely but strongly suspect) was at the old latitude, 'fifty-four forty or fight.'—As for California, the map, with all its dimensions, did not begin to reach that distance.

The residence of Dr. Merle is upon the border of Lake Geneva. It is a modest dwelling, not devoid of ornament, and is surrounded with those nice gravelled walks and all the evidences of landscape gardening in which the environs of Geneva abound.—It is here that Merle D'Aubigne has written the four volumes of his history. It is a subject of great pride to me that his History of the Reformation has been so well appreciated by us and by the Anglo Saxons in general. While only four thousand volumes have found their way into France, the United States and Great Britain have found *four hundred thousand* copies too few for them, and public societies and private publishers are constantly sending them broadcast over the land. Within the last six years, no modern works have been so extensively read in the United States as Dickens's Novels, Macaulay's History of England, and Merle D'Aubigne's History of the Reformation—a queer trio, but the fact is true No allusion was made to his work in America, but I felt like telling him that I had seen his History in the hands of our most learned men, and that, far out in our western border, I had beheld it in the humble cabin of the pioneer. That he may live long to fill his place in the Theological Seminary of Geneva, to finish history, and to bless his fellow man, is the sincere wish of J.

[Cor. Providence Journal.

HEROISM OF THE POOR. As a class, I must say that the work people that I have seen, appear remarkably truthful, patient, and generous; indeed, every day teaches me that their virtues are wholly unknown to the world. Their intemperance, their improvidence, their want of cleanliness, are all that come to our ears. As I said before, however, I doubt very much whether we should not be as improvident and intemperate if our incomes and comforts were as precarious as theirs. The vices of the poor appear to be evils naturally fostered by poverty—even as their virtues are such as want and suffering alone can beget. Their patience is positively marvelous. Indeed, I have seen this last week such contentment, under miseries and privations of the most appalling nature as has made me look with reverence upon the poor afflicted things. I have beheld a stalwart man, with one half of his body dead—his whole side paralyzed, so that the means of subsistence by labor were denied him; and his wife toiling day and night with her needle, and getting, at the week's end, but one shilling for her many hours' labor. I have sat with them in their wretched hovel shivering, without a spark of fire in the grate, and the bleak air rushing in at every chink and crevice. I have been with them and their shoeless children at their Sunday dinner of boiled tea-leaves and dry bread, and I have heard the woman with smiling lips, not only tell me, but show me, how contented she was with her lot; bearing the heavy burden with a meek and uncomplaining spirit, such as philosophy may dream of, but never can compass. The man and his wife were satisfied that it was the will of God they should be afflicted as they were, and they bowed their heads in reverent submission to the law. "It may be hard to say why we are so sorely troubled as we are," said the heroic old dame, "but we are satisfied it is all for the best." In my last letter I told the story of the poor stock maker, who, for three weeks, had never lain down to rest, so that she might save her disabled parent from the workhouse. In the letter before that, I had related the struggle of a girl to free herself from a life of vice which she had been driven into by sheer starvation; indeed, not a day of my life now passes but I am eye-witness to some act of heroism and nobility, such as are unknown and unheard of among those who are well to do in the land.

[Correspondent of the Morning Chronicle.

FOR CHILDREN.

GEORGE'S EXPERIMENT.

"How cold and disagreeable it is to-day!" said little George to his mother. "I do not want to go to school. Need I go, mamma? I had rather stay here by the fire than go out; I am afraid I shall take cold: pray let me stay at home this once." This was said by a little boy of ten years old to his mother one fine morning in March, when the wind was a little sharp and north-easterly; but the truth was, that George had not studied his lesson, and was afraid to meet his master's reproving eye.

Now George's mother was indulgent, at the same time that she was a sensible woman. She determined to yield to her little boy's desire to remain at home, but to give him, at the same time, a lesson that he should not forget. So she said to him, "George, I am sorry you do not wish to go to school to-day. You may stay at home, but on this condition,—that you shall not go out to play, as I do not think it right for you to make more exertion for play than for study. So sit down by the fire, and remember that you do not leave the house."

George did as he was bid, and taking down a book of fairy tales from the shelf, he felt very happy and comfortable, and felt much obliged to his mother for her permission to stay at home. He had not been reading more than half an hour, and was deeply interested in the fortunes of Cinderella, when a loud barking from Jowler, the house dog, attracted his attention. Starting up from his chair George saw the animal jumping up and down, and seeming to say, "Come Master Harry, I can't stay here all day; it's not fair; come and run a race with me, and see who'll beat, you or I."

George flew to the entry, seized his cap, and forgetting his mother's injunctions, was running out of the door, when he heard a voice, at the top of the stairs, saying, "Its very cold and disagreeable to-day, George; you must stay in the house; I am afraid you will take cold." Thus rebuked, poor George went back to his book, and soon forgot the dog and the race.

Just as he arrived at the place where poor Cinderella loses her slipper, the rolling of carriage wheels was heard; and looking out, George saw his uncle's carryall standing at the door, with the two gray horses and their shining harnesses.—He then saw his aunt's pleasant face, and his cousin Helen beckoned to him to come to speak to them. He opened the door, when he met his mother, who motioned him back into the room. She then went and spoke to Helen; and going up stairs, came down with her bonnet and shawl, and stepping into the carriage, drove away, but not before he heard her say that "George could not leave the house."

Poor boy! his vexation was great, and he was almost ready to cry; but he caught up his book again, and determined he would not care. He felt very angry with his mother, and was vexed with every body but himself. In about an hour, the carriage returned, and his mother came in with beautiful flowers in her hand.

George now began to grow tired of reading. He threw his book down, and went to the window. While he was there, he saw one of his schoolmates, named Harry, walking from school accompanied by his dog. He was a particular friend of George's and the dog was a great friend of Jowler's, so that they had a great deal of fun together. George was in hopes that Harry would come in and see him; but it happened that Harry was busy thinking of something else, and went by without looking at him.

Poor George! how he envied Harry and his dog! What would he give if he were allowed to go out and call Jowler, and join his friend Harry! He felt that he must run after him; so he called to his mother very loud, "Mamma, mayn't I go out? I'm tired of staying here. There's Harry and his dog. My head aches; do let me go out."

"My dear George," called his mother, "you know it is just the same weather now, that it was at school time. It is cold and disagreeable, and I am afraid you will take cold if you go out."

"O," said George, "how foolish I was not to go to school! I should have been out by this time, enjoying a run with Jowler; while now I am pent up here by the fire with nothing but these stupid fairy tales to read." So saying, he threw the book violently across the room.

Silly boy! he was angry with his mamma, with his book, and with every thing but himself. But I am happy to tell my readers that his mother, seeing the state he was in, kindly reasoned with him, and showed him his mistake. She convinced him that he had done wrong in refusing to go to school, and he acknowledged that he should have been much happier studying his lessons than reading fairy tales. He never forgot that tedious day, and never again asked to stay from school. [Merry's Museum

APOTHECARY. SMITH & MELVIN, 325 Washington street, under Amory Hall, continue to give particular attention to the *prescripta* of Physicians and the medical requisitions of families. Confining themselves as they do principally to the legitimate business of the apothecary or scientific and practical Pharmacy, and having unusual facilities for importing and selecting their medicines, customers may be assured of the purity and genuineness of every article dispensed at their establishment. june23

CHAPMAN HALL SCHOOL,
IN CHAPMAN PLACE.

THE Sixteenth Annual Term of this School, will commence on the first Monday in September next.

The Annual Catalogue of the Teachers and Pupils with the Terms, &c. annexed, may be had at the store of Messrs. Crosby & Nichols, No. 111 Washington Street, and that of Mr. Benj. H. Greene, and Mr. S. G Simpkins, 124, same street. AMOS BAKER.

N. B. Chapman Place leads out of School Street, near Horticultural Hall. ag25.

CROSBY & NICHOLS, will publish within a week,—The Christian Parent, by Rev. A. B. Muzzey, Author of the Young Maiden, 320 pages, 16mo, illustrated with a steel engraving.

Tales, by Mrs. Lee, Author of Luther Cranmer, or One Hundred and Fifty Stories for Young People, by a Clergyman.

They will publish this day.—Leaves from a Christmas Bough, by a Lady. Price 25 cents.

Just received,—Prose and Verse, by Richard H. Dana, 2 vols.

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Glass made and cut to order. Lamps of every description repaired at short notice.

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march3

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 10th.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Jan. 29, 1849. os1y

Waterman's Patent Ventilated Refrigerator.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a small way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every housekeeper to adopt this lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs much as the glass) and the top cannot be cleased of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and antern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher I have sought for a coffee strainer, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is the Fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it may light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, and in this way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen department, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of expense to the purchaser. Those visiting the City by Railroad, can have their goods packed and sent to the Depot, in season for the evening train, by making their selection in the early part of the day.

june9 7m NATH'L WATERMAN.

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Of all widths and colors, and of the best Lyons manufacture

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We have purchased a very large stock of Paris Cloaks and Mantlets, from the belebrated house of Madame Armonville, rue de Richelieu, Paris, which will be offered for sale at an early day. Our stock of Merinos, Thibets, Cashmeres, Paris Cloths, and other fabrics for Cloaks, is now open, and merits the attention of all the Ladies.

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This department of our stock was never so complete as now and we advise all to buy early.

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In this department will be found every style of White Muslins, Cambrics, embroideries, Laces, Trimmings, Linen Goods Furnitures, Flannels, Blankets, Quilts, Domestic, &c. Great attention is given to all

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DRESS GOODS,

We have received more than our usual variety of Printed Cashmeres, M. deLaines, and all other Dress Fabrics, down to the prettiest styles of Ninepenny Prints.

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and a great many other articles in full assortment. The names alone of all the articles in each Department of our Establishment, would fill a good sized newspaper. We therefore invite purdhasers of anything in the Dry Goods line to examine our stock before buying, which will be freely shown them, without their being rudely urged to buy.

LADIES' EXCHANGE,
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A NEW Book, by Mr. Muzzey. The Christian Parent by Rev. A. B. Muzzey, Author of Young Maiden, &c., 320 pages 12mo.

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